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April 9. 1673. Licensed,  
Roger L'estrange.

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Roger L'estrange.

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THE  
ART  
OF  
COMPLAISANCE  
OR THE  
*Means to oblige in  
Conversation.*

H. S. C.

*Qui nescit dissimulare, nescit  
vivere.*



LONDON,  
Printed for John Starkey at the  
Miter in Fleet-street near  
Temple Bar. 1673.

THE  
ART  
OF  
COMPLAINT



LONDON  
Printed for J. B. G. & Co. in Pall Mall  
1794

**TO HIS INGENIOUS FRIEND,  
M<sup>r</sup>. W. B.**

SIR,

**I**T may seem strange  
to you and all  
those who have  
had any acquaint-  
ance with my  
humour, that I  
should pretend to give Rules, to  
the practice of which there is so  
little disposition in my nature,  
inasmuch that I have not escaped  
the Imputation of pride and  
singularity; the truth is, I have  
always had an aversion to gratifie  
the pride, vanity, or ambition of  
others, and ever disdained to  
make one in the affected train of  
every fantastick ideot, how for-

tunate soever, I never could bear a profane or hollow jest, but my face grew stiff, and all my actions by their constraint, betrayed the little pleasure I took in such applauded trifles, nor ever did I (let me be thought to speak without vanity) do an action whereof Interest was the only object, but when I found my self alone, I was grieved and ashamed at the poorness and baseness of my own spirit.

I have been guilty of many more irregularities, of which, like a man who intends to be a Convert, I make this confession to you: You remember, Sir, that the first time I was so happy to be admitted into the number of your acquaintance, was when I had newly left the University: Oh! how I am covered with shame, when I reflect, how infected I came from thence, with pedantry,  
and

and a humour of contention; in all companies I discovered a spirit petulant, eager, and impatient of contradiction, and the affectedness of my behaviour, and the constraint which constantly appear'd in my visage, failed not to displease as many as I conversed with. All this time, Sir, you were pleas'd to pardon my faults, and to love me for the sincerity of my soul.

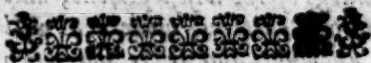
But as soon as you began to reprehend me, which you always did with your usual sweetness, I began to reflect, not without some torment, on the contrary methods I took, to those by which you forc'd all men, when you pleas'd, to resign, with their opinions, their hearts and affections to you: It was then that I resolv'd to make you the Model of my Reformation, and from that time I endeavour'd to cashier my presump-

tion, and sought to temper the violence, and impetuosity of my humour, with mildness and modesty; to this end, I frankly confess, I have reduced into this method what I could either observe, or collect from others, that might any way contribute to my better conduct, though possibly I could not have taken better measures, then from your example. Suspect me not, Sir, of flattery, for all men know this for a truth, and this declaration is but a due acknowledgement, of the advantage I have had from your friendship and conversation: Your perfect knowledge of me, and of my heart, makes it needless to tell you, who it is who professes himself to be,

The most faithful of your Friends,

And your most humble Servant,

S. C.



## To the Reader.

**I**N an age wherein fame seems only to be won by the sword, 'tis in vain to hope to scribble a mans self into reputation, much more for him, who by a voluntary concealment of himself shews he has no such pretentions.

I need not much concern my self, what the world judges of this book or of me, since I am resolved not to be drawn into the light, obscurity being the best sanctuary from envy or censure, yet that I may have no cause to blush in the dark, as sometime men do who are pursued by shame, or guilt: I confess, that with my own observations, I have given you many  
remarks

## To the Reader.

remarks of the wisest persons, and greatest Courtiers, modern as well as ancient, and it is not much material whether I have preserved their original form, or given them in my own dress.

Though I have not always cited my Authors, since I make no particular claim, I shall not be obliged to dispute my title, and yet it would be something hard, that (did I claim a property in them) I should be arraigned for thoughts which have long peaceably inhabited within my own, and whereof time has worn out the distinction; For if all the writers of large volumes were obliged to return what they had borrowed from others, we should see many boistrous Folio's shrink, and hide themselves within their covers; and indeed if they could be content to do so, they would find it very difficult or impossible to distinguish their own proper



## To the Reader.

proper thoughts or notions, amidst those various Impressions they have received from reading and Conversation.

Yet why need any be solicitous in this matter, since a nimble theft is grown so plausible, and so publickly owned on the Stage, for say the Plagiaries, the thoughts we approve become our own, & this onely difference is betwixt a translation and those who unite the scatter'd notions they receive from others, the latter gives them a form more agreeable to their own fancy, and possibly is at something more of pains and travel then the other.

To Conclude (supposing that I am a person who ought to be occupied in more solid and important studies) I excuse my self by saying, that there are some hours of the day which may be better spent in writing Sonnets to Chloris and Phillis,

## To the Reader.

Phillis, Provided it bring advantage to the Book-seller, and be without expence of reputation, then to enrich the Vintners, by a lavish profusion of money, and health. However it be (Reader) if thou receivest any advantage from this book, thou wilt think thy self obliged to be Complaisant, and to treat me with Indulgence.

---

The Reader is desired to take the pains to Correct the Material errours, which change the sence, or may lead him into mistake.

P. 46. l. 22. *line*, *read*, by what means, p. 34. l. 16, *for*, and believe, *r.* a belief, p. 50. l. 11. *for*, attend, *r.* offend, p. 54. l. 8. *for*, night, *r.* to night, p. 66. l. 2. *for*, are they, *r.* they are not, p. 67. l. 10, leave out, and, p. 70. l. 21. *for*, you from, *r.* from you, p. 87. l. 5. *r.* betray him, p. 91. l. 17. *for*, proposed, *r.* reposed, p. 97. l. 3. *for*, Mulcianus, *r.* Mucianus, p. 97. l. 6. *for*, he proper, *r.* he was proper, p. 103. l. 20. *for*, treasure up, *r.* put up, p. 105. *margent*, *for*, habetis, *r.* habitas, p. 123. l. 9. *for*, humour, *r.* honour.

The

THE  
**A R T**  
 OF  
 COMPLAISANCE  
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 Printed for John Starkey at the  
 Miter in Fleet-street near  
 Temple Bar. 1673.



Printed for John Smith at the  
Mitre in Fleet-street near  
Temple Bar, 1673.



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from their Age. p. 165.

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**T**here is lately published a useful  
piece Intituled; *The Rules of Civili-  
ty* or certain ways of deportment ob-  
served amongst all persons of quality,  
upon several Occasions. The second  
Edition with many Additions, in  
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*John Starkey* at the Miter in Fleet-  
street near Temple Bar.

THE  
ART  
OF  
COMPLAISANCE  
OR THE  
*Means to oblige in  
Conversation.*

Is not enough, to gain  
the esteem and love of  
all men, that we pos-  
sess the greatest qualities of  
mind and body; This farther  
is necessary, That we expose  
those great vertues without  
ostentation, or striving to eclipse  
the smaller merits of others:

B                      Those

## 2    *The Art of Complaisance.*

Those who Act otherwise attract but hate or envy, under the burthen of which they are oft seen to stagger, this *Complaisance*, which I pretend to teach, *Is an Art to regulate our words and behaviour, in such a manner as may engage the love and respect of those with whom we converse, by distributing our praises and differences, where the quality or merit of the person require it, By a seeming diligence to give our assistance, and by mildly suffering the errors and miscarriages of others.*

I do not hereby intend that a man should constantly oblige himself, to a sordid Compliance, with the excesses or impieties of any, as to be profane with the profane, or to suffer himself to be lead by the licentious into the vilest debaucheries; for this, as it is attended with the  
ruine



ruine of body and estate, so perhaps the too Complaisant man may ruine his esteem, even with those in whom he pretends by these means to establish it, by degrees as they approach to reason and to a knowledge of themselves.

Though the practise of this Art be extremely advantagious to all persons, and in all places, yet since it is especially of use to those who place themselves in the Court where conversation is most difficult, and appears with greatest variety, I shall take occasion in some part of this discourse, to address my self particularly to such, to assist them in their designs of advancement in the pursuit of which, they will find so many oppositions.

For this being the place where most fix themselves, who

#### 4 The Art of Complaisance.

are push'd on by ambition or desire of pleasure, as affording the most likely means to content the one or gratifie the other; from the violence of these two passions, and the equal tendancy of so many to the same end, there arises many frequent and unexpected adventures, which ought to oblige the Courtier to a more strict reservation and a dissimulation more covert, and to the practise of those finesses which may secure him amidst the pride and circumventions of his competitors.

The saying of *Cicero*, *Vitam regit fortuna non sapientia*, is no reason why we should neglect the most ordinary and useful rules, which may serve us in our conduct, 'tis true many a pilot hath suffer'd shipwrack, notwithstanding all his knowledge and experience in Navigation, whilst

*The Art of Complaisance.* 5

whilst others less skilful, have  
rid out many storms and happy  
voyages; Yet, none would think  
him far from madness, who  
would wilfully venture out in a  
rotten shallop, under the conduct  
of a man totally ignorant, into a  
dangerous and tempestuous Sea.

Let us then commit our selves  
to the direction of this admirable  
Art, which by a secret and most  
powerful charm, calms the dis-  
pleasures of tyrants, disarms or a-  
verts the fury of our enemies, &  
wrests the sword from the hand  
of vengeance, all this it does by  
it's submissions, and by perswa-  
ding them that we have de-  
vested our own enmity, and  
changed it into a true friend-  
ship; For this reason many Phi-  
losophers, have compared the  
Complaisant man to a friend,  
because both the one and the  
other express an equal care, to

6    *The Art of Complaisance.*

tender themselves agreeable and serviceable, and both being obliged to observe a mean betwixt a too low condescension, and a too sharp contradiction, there being this only difference betwixt them, a friend acts onely out of affection, and reserves all his Complaisance for him he loves; whereas the Complaisant man, naturally so; acting out of humour, shews his Complaisance in favour of many persons, yet ought he never to suffer it to degenerate into flattery, as in approving things unworthy of approbation; Imitating those *Greeks* who Inhabited at *Rome*, of whom *Juvenal* makes so pleasant a Picture; These men says he, are profess'd Comedians, do you laugh, they strive who should laugh loudest; If they observe that you have any disposition to weep

weep, they dissolve into a torrent of Tears ; Say but that you are cold, they hastily call for their Furr'd-robe ; and they are all in a sweat , if you happen to complain that the weather's too hot. In short, without feeling any of your passions , they appear more affected then your self, and never fail to compose their countenances according to yours.

I must avow that a flattery so base , is more worthy of contempt , then of the amity of those whom they endeavour by this means to please ; Complaisance ought to be fine and delicate , but it ought to appear without constraint, and grounded upon reason if we would have it produce the effects we desire.

I hope I may without provoking the too Critical, use this word

## 8 *The Art of Complaisance.*

Complaisance in such an extensive signification, as to comprehend reservation, dissimulation, dexterity, patience, humility, civility and affability ; of which I have discoursed as parts of Complaisance, and such as without which it is impossible to oblige in conversation ; First, then I begin with reservation and dissimulation.

---

### CHAP. II.

#### *Of Reservation or Dissimulation.*

**D***issimulation* is part of the essence of *Complaisance*, without which 'tis impossible that a Courtier or any other person should be able to conduct himself with safety amidst the malice and contrivances of men, for he who knows not  
how

how to conceal his game, gives great advantage to those he plays with, not onely against himself, but against his friends whose affairs and interests are twisted with his. Like those gamesters who shewing their Cards occasions their own loss, and also that of their Companions whose friends likewise participate of the damage.

Besides, who can have any great confidence in him, who discovers himself so easily, from whence it oft happens that those kind of Persons see themselves abandon'd without advice in the necessity of their affairs.

But such with whom we ought principally to make use of this dissimulation, are those, who to draw some secret from us, employ themselves to spy out occasions in which they may insinuate themselves into some

credit with us: Either by the communication of some affair, which oftentimes imports little or nothing, with intent to create in us a confidence in them, and to draw from us something more Important; sometimes feigning to hate one and to love another, though their minds and affections are disposed quite contrary; This dissimulation, though it be necessary to all sorts of Persons, yet more especially to the Courtier for the better conduct of his ambition.

Yet it is always to be practised with this caution, that it be seasonable and mixt like antidotes in the Composition of Medicines, which administred seasonably, profits the patient, but out of season proves too oft destructive, dissimulation or subtilty once discovered, not only becomes unserviceable to us,  
but



*The Art of Complaisance.* 11

but renders us suspected to those whose confidence is necessary to the prosperity of our designs.

The practice of it consists in three things, in silence, in our words, and in our actions and outward appearances.

*In silence*, by keeping secret what may prejudice our friends and our designs which depend on the not disclosing the secret.

But especially in hiding the affronts and offences which are done; not only for to give us the better means of revenge; if the matter deserve it, but also that we may not provoke him, who hath offended us to heap greater upon us, the better to prevent the execution of our vengeance; This dissimulation which is practised by silence has always, and in all occasions, met with approbation: And it was thus, that the Senatours demeaned

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meaned themselves to *Tiberius*, counterfeiting when they could not approve, not to understand his designs, *Ne dissimulans suspensor fieret*, says *Tacitus*.

There are always some occasions; wherein silence would be suspected, and 'tis sometime fit that we express our displeasure, but yet it must be in such a manner, that after a light complaint we make it believed that we would not remember it, or resent it.

But it sometimes happens that there is necessity to dissemble in our words, this requires more caution and artifice, there are some who with a wonderful agility break from the subject, and leap to another, but that way cannot be practised at all times with equal happiness, nor is it always answered with success.

For

For this reason our answers in such occasions, ought like a retreat, be made without flying and without Combating, observing these three things: First, Not to enter into a denial of what is affirmed for an absolute truth; The Second, Not to speak any thing that may prove injurious. The Third, To leave the Spirit of him to whom we speak in doubt, by terms ambiguous; and the more reserved the Answer is, the more laudable. Yet it is permitted to us to dissemble with *exteriour appearances*, as in concealing our joy, sorrow, hope, desire, fear, choler, or other passions; always seeming not to see or hear, either what is done, or said; If we find any difficulty in returning of a reply, or if it bring no fruit or advantage to us.

## C H A P. III.

*Of Dexterity.*

**T**Here is one other part of *Complaisance*, which is so joyned with it, that it is impossible to be *Complaisant* without it, this I will call *dexterity*, since we usually call those dexterous, who are nimble, proper and fit for all kind of motions, and who know easily to surmount the most painful and unexpected traverses.

From this similitude we may call that power *dexterity*, by means whereof we dispatch our affairs with most happiness, rendering that which is difficult, easie and pleasant, receiving and representing all things without gall or bitterness.

On the contrary there are some persons so unapt, that the  
least

least things they make mighty, representing the most easie difficult, and always aggravating to insupportable those that are greivous, ever wanting a capacity to manage their affairs, but in a very ill manner, rendring them lame, imperfect, and sometimes Impossible; in which they imitate those unskilful Chirurgeons, who in lieu of healing render the wound incurable.

But on the contrary, the prudent and judicious, sweeten the ill, and mitigate the pain by lenitive Unctions, or if they make Incisions they cast the Patient into such a sleep, as makes him insensible; after their example we must represent things which appear difficult and greivous, by Insinuating them sweetly into the spirit of those to whom we speak, without violence or constraint; disposing

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sing them by little and little, to enter into consideration of our reasons, serving our selves of these means, principally with them who are of a nature rough, eager, and impatient, or by some other passion or interest, show themselves in supportable, using words full of arrogance, and such as seem rather to defie us to the Combat then amicably to treat with us; 'tis from the impetuous assault of these, (who like Bulls chafed & enraged, bow their rugged fronts to the earth in a posture to overturn their enragers.) That the dextrous person saves himself by his agility, nimbly diverting to another side, and by a light leap passing to a subject more agreeable, not appearing disturbed or the least discomposed by extravagant or words full of passion. It is not as some unjustly think, an act so  
servile

servile, for a man who continues reason his Companion, to answer sometimes pleasantly and without anger, to those who are in Choler or speak in passion, but on the contrary I esteem it a thing worthy of a well tempered mind, & a spirit replenish'd with prudence, and yet, more suitable to persons of the highest quality than to those of lowest condition, it being as much their duty, and a greater subject of triumph, to subdue their own affections.

In this dexterity then, we ought to do as they who play at Tennis, who regard not onely to toss back the ball dextrously, but also to do it so, that they may be ready to receive it in place, from whence they may return it where it may be most advantageous for the game.

Thus in treating or conversing

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sing we ought to have the same considerations, and then we should seldom be unprovided of a seasonable reply.

With this Artifice, we may sometime dissemble honestly and seem not to understand, or not to know something that imports the discourse which is made us, to the end that we may gain time to answer, and to secure us from surprise, or replying in confusion.

But if we adventure to declare our judgement or resolutions, let it be in such a manner, that let the success be what it will we may still rest upon our feet, and find a door still open behind, imitating *Mucianus* in his answer to *Antoninus primus*, who demanded his advice if he should attend *Vespasian*, and attack *Rome*, *Tacitus lib. 3.* of his histories.

But



But above all we must carefully shun the occasion to break abruptly from the question, but with all imaginary caution excuse us upon the long and importunate pressing of our affairs, remitting it to another time, or by remonstrating that the quality of that affair, is not to be treated on at that time, and in that place, or by alledging the Impossibility of it.

There is not a more nice, and difficult point in conversation, then the art of refusal, since every one perswades himself that his demand is just; for this reason, there are some who grant and promise all things, which either lie not in their power, or what is worse, they at the same Instant determined not to observe, hoping that before the time of execution, many things might arrive to hinder or  
trouble

trouble the effect of their promise, and deliver them from their bonds, or at least they hope that they may find excuses, & defeats, having in the mean time given content to the importunate.

But these manner of actings seldom are good or successful above once; for if the deceit be discovered, the practiser draws upon himself the hate and clamour of the disappointed: no better do they succeed who feed their dependants with hopes, only to content their own vanity by encreasing there number of their followers and Petitioners.

The most sure way in my opinion is, not to grant or promise what we cannot, ought not, or will not effect; If what is demanded of us, is not of this quality, let us defer our answer as long as we can, under various  
pre-

pretexts, or labour to change the designs of those who press us, in proposing a way to their demands in which we are better able assist to them, or if those means we propose are not sufficient to obtain the end, yet they may at least make known our kind intentions, or let us form our promises in terms so general as may not precisely oblige us.

This last manner of proceeding is at some distance from an easie freedom, but yet the injustice of the demand may render it excusable, though even the refusal proceed rather from our want of power, then want of good will, of whose effects we would give all assurance at another time, and in another subject, which depend more upon us; to those whom we are forced to deny: Thus awaken-  
ing

ing by this means their courage, and giving them hopes that the door is not so wholly shut against them, and that they may arrive to their desires by another way, we not only sweeten the refusal, but even that refusal shall be taken by the more moderate for an extraordinary grace and favour. *Minus idcirco pitur Cui negatur Celeriter.*

---

### CHAP. IV. *Of Patience and Humility.*

**T**Hese two qualities are very necessary to the composition of a Complaisant man, a reverend Courtier being asked by what he had lived so long and so firm in favour at Court, answered that it was by patiently supporting injuries, and by re-

repaying thanks in lieu of revenge, *patience* as 'tis said being the cause of *Augustus's* love to *Agrippa* and *secrecy* of his affection to *Mecenas*.

But the patience of the Court does not lie onely in supporting and dissembling of Injuries, but also (as I have before observed) the defects and Imperfections of another, there being nothing so odious or distastful, as to be reprehended and censured by us, yet so great is the vanity of some, as to think they cannot be esteemed if they controul not the actions of another.

Such persons are usually admired onely by ignorants, and their conversation not supportable to any but such, as are much their inferiours; and if they have not a great sufficiency, they render themselves most oft, ridiculous, even to those who seem

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seem to hold them in most admiration. The Courtier then ought to take care of tart or bitter speeches, even of things wch are true, for the sting is felt a long time after, and especially by persons of highest rank.

A second kind of patience, is, to be diligent & not to abandon our designs, whatsoever repulse or disgrace we meet, never resting our selves on one single event, nothing being more subject to change then the will of Princes, and of Grandees, which is in perpetual flux and reflux, but above all keep us near our Masters and Patrons, and that with the greatest assiduity imaginable, not onely to avoid calumnies, which are usually fixed upon us in absence, but also because such an occasion may happen, wherein the diligence of our attendance may be particularly

larly be observed, and hence concluded our affection to his service; Then we are thought worthy to execute his particular Commands, and in these opportunities, If we acquit us happily, the praises of our Patron prepares that way to the Princes favour, where the continuance of our diligence and good conduct must establish us.

There is in the Court, as there is said to be in Love, one Critical minute, and a Prince having sometimes need of so many kind of persons, that he who is thought the most unprofitable may once meet with such a fortunate occasion, which may render him serviceable and agreeable.

Another effect of patience, is that, when we, enterprise any affair with hopes well conceived and founded upon reason, we

C

pursue

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purſue it with all perfeverance, and againſt all oppoſition, being always cautious that we precipitate nothing, but always attend occaſion.

Many Gentlemen, who in time might hope to ſee themſelves elevated to the higheſt dignities, ſtriving to prevent their hopes, not onely find a check, but their ruine from an unfortunate precipitation.

Humility is no leſs a part of Complaiſance, and neceſſary vertue in the Court, which being for the moſt part compoſed of vain and ambitious perſons, who commonly having nothing of commendable in them, ſeek for theſe outward appearances and ſubmiſſions from others to make themſelves to be valued. And by ſo much more they regard them, by how much they are conſcious of the ſmallneſs  
of



of their own merit.

Yet humility does not alone consist in this, for it appears in us either by the opinion that we make known to have of our selves, or by the will and desire we express, of enterprising above our power, or by our outward behaviour and deportment.

The opinion that a humble spirit has of himself consists in the small value he sets upon himself, believing that he is unprofitable, and in always acknowledging his own weakness to the end to enterprise nothing above his forces.

Though Divines tell us that it is our duty to possess this vertue inwardly, yet it is sufficient obedience to the Rules of this Art, not to boast our selves of the things we cannot effect, and not knowing the extent of our own power that we do it in

silence and without ostentation.

The humility which consists in the will, hath two parts, obedience to the Commands of those on whom we depend, and the moderation of our desires, when humility appears in our outward behaviour it is remarked in our *Countenance*, *gestures*, *words* and *Actions*.

In the *Countenance*, by a modest regard, not too lofty, nor too bold, by a sweet and moderate laughter, not loud, nor jeering, and by respectful carriage, as salutations, reverences, and such like Ceremonies.

In the *words*, as by offers of services, and the like Complements, as also by speaking soberly, to the purpose, and with respect, keeping silence till we are questioned, and in yielding a willing attention to what is said to us.

In

In our *Actions* there are three degrees of humility, to abase our selves to the great ones, not endeavouring to make our selves believed their equals; to descend below our equals, and to submit even to those who are beneath us.

Many think it sufficient to a Courtier to hold himself in the first degree, for fear an humility too low render him despised; but since the Court is so composed that oft-times the great stand in need of the least; there being some Offices onely to be done by the meaner sort, a Courtier is constrained to gain them by Caressees and countenances full of humility; *Cæsar* who lived in a Republick in wch that humility was no less necessary to an ambitious man, then in the Court of a Monarch; Caressees and flattered the vilest of the people.

Yet in this we must be careful to observe a mediocrity, always demeaning our selves according to the quality of the persons, never debasing us too low, but restraining our humility within the bounds of Courtesie and decent affability, some persons of a mean descent, seeing themselves high advanced in Credit in a very short time, (thinking they cannot surmount the contempt of their former condition and extraction, if they bear not themselves haughtily, and make not themselves feared), remit the moderation of their lofty procedure, and the resuming a sweet and courteous behaviour, till by the continuance of their prosperity and great fortune, that contempt (with the remembrance of their first condition) is effaced: but it is to be feared that this change does  
but

but difficultly, or too late happen, a man who is accustomed to pride, being not able, easily, to divest himself of it.

---

C H A P. V.

*Of Civility and Affability.*

**T**Here remains these two qualities, to perfect the composition of a Complaisant person: Civility consists principally of two parts, to render it accomplish'd, one is a certain decency or sweet behaviour to which we ought to conform our selves as much as possible, the other is an agreeable affability, which renders us not onely accessable to all those, who would address themselves to us, but also make our society and conversation desirable.

Decency is chiefly to be observed in three things, our *speech*, *countenance*, and *cloaths*; In the *speech* the voice must be fine, not rough, nor too loud, nor too low, but distinct, the terms honest, ordinary, Intelligible and Common, not mean or affected, but proper to the thing.

2. In the *countenance*, herein we must be careful, that all our looks be full of sweetness, kindness and modesty, not affected, and without grimaces; the carriage of the body decent, without extraordinary or apish gestures in all our ordinary actions, be it in eating, drinking, or the like, we must show modesty, and follow that which is most received, amongst those with whom we converse, for that Courtier is but over punctual, who in a Country Gentlemans house will strictly practice all  
his

his forms of new breeding, and will not be content to express his thanks, and esteem to others, in the same manner, and with the same ceremony that he receives the respects of others, his practise shows, like a correction of the other, and oft puts the modest Company into a bashful confusion, and constrained distrustful behaviour and conversation.

3. Our Cloaths ought to be proper and sutable, not superfluous; and according to the fashion then in use, without being fantastick, in too much affecting new, or counterfeiting gravity in obstinately following the old: the best rule in this age is to consider the fashion, and countenance of those who possess the reputation of this decent mediocrity, that we may conform and prepare

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our selves to an Imitation.

*Affability* consists in many things, but principally in the knowledge to give an obliging reception to all persons, to entertain them with freedom and kindness, to salute, honour and respect them, in short, by all outward signs, and Caresses that may assure them of our Courtesie and good will, giving them by these attractive ways, all the assurance and confidence that may be.

It is not enough for to confirm entirely the spirit of men, and to establish and believe that they are beloved by us, to have a good will towards them, and a great desire to aid them, but we must with an agreeable Visage, and a sweet courteous entertainment encourage and invite them to be familiar with us.

And having by these means  
drawn



drawn them thus far, to hearken to 'em with signs of contentment, and patience, for he who will not yield attention to what is said, cannot be named affable, no more then he who constantly and harshly interrupts the discourse of another, or who contradicts, or devines what another would say, the last being onely a foolish vanity, to be admired for a nimble conception, and a vast and comprehensive understanding; and it ordinarily falls out that such persons themselves are ridiculous, and confused with the loss of time; and thus to interrupt, or interpret without infinite modesty, the conceptions of him who speaks, or not to be attentive, is an offence and a testimony of contempt; Now this attention is principally shewn by answering to the purpose, and with judgement and mildness

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ness, flying as much as possible rude and eager reparties, creating a hope in those who speak to us, that they may easily approach us, and speak what and as oft as they please.

But though this facility is necessary to all sorts of persons and on all occasions; yet it is most necessary to persons of the highest rank in the management of their affairs.

For their inferiours entertaining an opinion, that those who use this affability, descend equal to them, they become so assured that they fear not to discover openly their thoughts and all their designs, as if it were to their companions and friends, insomuch that those that practise this Art, seem to keep a key to unloek mens hearts at pleasure.

But as the honour that we receive

ceive from a person of quality is not agreeable onely, in regard of his person, but also because his countenance and Caresses obtains us credit with others, so the contempt which a great person shews, is not onely grievous in regard of himself, but becomes insupportable to us, when we find our esteem lessen'd with those who were spectators of our ill treatment.

Though this affability ought always to be accompanied with sweetness, I do not intend that ought not to be attended with gravity, and decency sutable to our condition and estate.

In short affability ought to be mixt with sweetness & severity; or to speak better, it ought to be as a mean betwixt these two extremities, so that the one may not render us a terrour to those who have any affair with us or  
the

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the other too much debase us, and subject us to the contempt which too great familiarity generally produces, but that it may be full of dignity, and agreeable, according to the quality of affairs, persons, and other circumstances; For so much of these as concerns our outward behaviour I shall omit, there having been (a particular discourse of that subject, Called *the rules of Civility*,) Writ Originally in the French, and Translated into our own Tongue, in which you may learn the Mode of France, and are taught upon the Authours grounds, to make of the usage of our own nation, a perpetual Rule.

I have here the occasion to speak of raillery as a part of affability, which serves to season our discourse, nature having given laughter to men, as a release

lease of those sad and melanchollique humours, which usually attend us in our serious affairs.

There must be used in the practise of it, great judgement and discretion, for those who use it licentiously, and on all occasions, instead of being esteemed affable gain only the names of Buffoons.

We must use it then with sobriety, and interperse it as a ray of light, amidst the obscurity of a grave discourse, in such a manner as may not detract from the dignity of the person, or of the affair of which we treat; for as a little water cast upon a great fire inflames it more, which a greater quantity would extinguish, so railery too frequent, looses its grace, and ruins the dignity of him who serves himself of it, but intermixt and sprinkled  
with

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with judgement, it strangely revives and animates the fainting conversation, so that we ought to use it as delicious sawce, and not as food, least in lieu of giving us pleasure by its agreeable relish, it cause satiety and disgust.

The quality of this raillery ought to be innocent, and in no part odious, that is to say too tart, or bitter, and that it turn not into mockery, slander, or reproach of some truth, which may bring shame or a just confusion on him with whom we discourse, for this instead of gaining affection, commonly provokes to contempt, disdain or enmity, and creates particularly in great men, a long, if not an immortal resentment, and though it seem our due, to be allowed some reply (to those who attack us) after the same manner,

manner, yet the most prudent and modest counsel we can take, is to rebate the points of such words, either with a grave silence or a negligent smile, rather than with a biting reply hazard the loss of our friend, it is a kind of acknowledging the truth of a jest to seem stung and offended at it, whereas on the contrary seeming to slight it, we make others believe there is nothing in it, and so it passes without leaving any ill or disadvantageous impression of us in the minds of the hearers.

We ought also to shun such jests as are usually observed in the mouths of persons of the vilest condition, and which have in them something, I know not what, of servile and abject, and also those which arise from equivocations and words of a double intent, because they are commonly

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monly foolish, constrained and ill taken; but above all, let us beware they be not accompanied

with grimaces or

a. Sueton. *Hist. Tri-*  
*um & Philoso-*  
*phum nihil amplius*  
*quam urbe; Itali-*  
*aq; summovit, vel*  
*contemptu omnis*  
*infamia vel ne fa-*  
*ciendo dolorem ir-*  
*ritaret ingenia.*

(a) disagreeable gestures, after the manner of Players, Mimicks, and Buffoons. I have known some gen-

tle men who have not wanted either wit, goodness, or good nature; yet by their disagreeable means, and manner of expression, even of what in it self has been innocent enough, have unhappily gained as many enemies as new acquaintance.

Whensoever we have an occasion to make a facetious *repartie*, it must not seem affected or premeditated, but as if it were born without pain or thought.

We must also avoid those which tend to our own praise or advantage



advantage, or which verge upon pride or presumption, nor ought our raillery bite so sharply as to engage the enmity or hate of another, this would be too dear a purchase of a light, and shameful satisfaction.

It behoves us no less to be cautious in reproaching another, for the same thing, for which we stand reproachable, nor ought we to scoff at the miserable and unhappy, as being a thing too cruel and barbarous, nor at our friends or Parents, as a thing unnatural, full of malignity, and inhumanity. In short, he who gives himself liberty to jest or rally, must do it with great consideration of the quality of the Person, place, time, and other Circumstances.

As to the several sorts of jests, the number is great and various some consist in a rencounter of words

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words, which is now accounted the lowest kind, others in the conception and Intent of him who speaks, and some in a certain manner of answering, as when we answer what is least expected from us, or when we reply coldly and without emotion to a demand made with a pressing ardure, and Impatience, of which several kinds, though I could bring many examples of the Ancients, and of witty men of this age, yet because they are better learned by practice and conversation, I shall here omit them, they being also for the most cold in the recital if the words be not animated with the grace wherewith they were at first pronounced.

Complements also make a part of affability, we call a Complement a short expression of love, a declaration or demonstration

stration of honour, and of obligation to those whom we desire to induce to a confidence and assurance that they are beloved with an extraordinary and reciprocal affection.

These kind of Offices as all other have their means, and extremities, so that to observe a mediocrity, it is necessary to enter into a consideration of circumstances, as of the person, place, time, thing, and of the cause, because another manner of speaking is requisite to a person of an illustrious rank, then to our equals or inferiours, so one manner of speaking is required when 'tis onely to express our good will, & an other when it is to manifest our obligations and respects.

But we ought especially to take heed that we suffer not our selves to be transported with  
beautiful

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beautiful words, least, we engage our selves in terms from the purpose, or in replies undecent, or too far constrained; so amongst persons which are our familiars, we must use common terms and expressions not researched, or too affected; briefly we ought to take care that the tongue and judgement walk together, accompayning our discourse with such gestures, countenances and actions, as are expressive of the same will and affections, giving to know in short the causes which induce us to love and honour, and to think ourselves obliged.

Amongst which we must choose, such as are most proper to the subject and such as are least remote or best known to him, to whom we address our Complement.

And if we have any pledge of his

his amity, either from some good Office we have received from him, or from expressions of his readiness to serve us, we must oft show our remembrance of it, attributing all to his nature full of affection and courtesie, to which he will give so much more credit, by how much every one is apt to be deceived with the love of himself, and too easily to perswade himself, that others believe he possesses those qualities which render him agreeable and esteemed of all.

These means, if managed with Artifice, and discretion have a certain occult power to move and dispose the mind to give faith and credit, to him who serves himself of them.

I have said discretion, because we may sometimes meet with persons of that nature, though they

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they are very rare at Court, which are at such a distance from that ordinary vanity, that they look with too much suspicion and distrust on this kind of procedure.

For this reason, with such persons as are free from affectation, we must venture upon such complements, onely in such occasions where custom renders them necessary, or at least when we are moved to it in the pursuit of our discourse, or affairs, testifying in us rather the constancy and firm resolution of our inclinations then the violence of a vehement affection which may be suspected either of inconstancy, flattery, or design.

In the answers that we make to such Complements, let us govern our selves with the same measure and temperament, but particularly in our answer to  
the

the acknowledgements of obligations, or benefits received from us, we must extenuate them, without diminishing them more then is convenient, which some as vainly, as imprudently do, because that lessening them too much, as by saying, *that they are but such common Courtesies as we shew to any other*, we accuse the judgement of him, who is pleased to set another value upon them, and who believes he has a pledge of our good will more then Common; which we diminish in diminishing the benefit, and by this means we debase him, who thinks himself numbered amongst our friends equal with those who are not.

For this reason though indeed it was our duty alone which moved us to do him this pleasure, we may shew as if a particular affection contributed

D something,

something, provided it be always done without vanity.

This is all that I shall say in general of these kind of affairs which if practised with prudence serve very much to gain us credit and esteem, whereas on the contrary, If they be not accompanied with discretion become ridiculous, and being omitted, attend those who expect them of us.

After I have spoken so largely of Complaisance, and the several parts and kinds of it, in the next place I think convenient to speak something of Conversation and the several species of it.



C H A P. VI.

*Of Conversation.*

**A**LL the world must acknowledge, that it is Conversation which contributes to render men sociable and makes up the greatest commerce of our life, so that we may say, that 'tis impossible to take too much care to render our discourse pleasing and profitable.

Memory may furnish us with matter to maintain it, but it can give us nothing but what we have treasured up before, so that it is necessary that we labor to enrich it with a great number of the choicest things, that it may make us restitution when we have occasion for them, yet how necessary soever its succours may

D 2

be,

be, it alone suffices not to make us successful in Conversation since it is required that judgement be joyned with it, to regulate what we have to speak, and to engage us to view with circumspection, what we are obliged to observe; it forbids us to speak gallantries to an old and austere Doctor, and to entertain young Ladies with discourses of Geometry, for though a man should speak admirably of both these things, yet he would not fail to be thought very tedious to those whose humours are at enmity with such conversation, so that it is not onely necessary to speak excellently of things, but it is also necessary that those discourses be well timed and placed, for the eyes, which exceed in lustre the other parts of the face, would render us monstrous  
if

if they were not placed where nature design'd them.

It is then necessary to observe well, all the Circumstances which regard those persons to whom we speak, the place where they are, and the subject wherewith we entertain them, for when the subject should be great and elevated, we must not speak with a light and wanton air, and how knowing so ere we are we may happily testify a too great concernment to make appear our knowledge; on the contrary, we must give to the rest of the Company time to speak their thoughts, that we may not draw upon our selves, the same reproach, that a Lady very pleasantly made to one of her friends, that friend, who was a Gentleman, doubtless of very great learning, so deeply plung'd himself one day into a discourse

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of politicks, speaking of the Conduct of *Philip* the second, that forced the Lady I speak of, to interrupt him, after she had thus patiently heard him a very long time; *Why, Sir, said she to him, will you be wise from morning night?*

We ought always in our discourse to have regard to Truth, as the ground of Conversation, but to avoid involving my self in those great questions concerning truth, I shall content my self to say, that it is a conformity of our words with our thoughts, without determining whether there ought to be a precise similitude of the thoughts we express to the thing we have in our mind.

This vertue is so extensive, that it is of general profit, upon which all the commerce of this life, might be very solidly establish'd;

blish'd; If men loved it so much as they are enemies to it. The most flourishing nations, have always had truth in a particular veneration, the *Persians*, according to *Herodotus*, instructed their Children to speak it very exactly, and indebted persons were onely held in such contempt amongst them; because they presumed they were constrained to lie often, when they convers'd with their Creditors: we see by our own experience, that our own nation show themselves such friends to Truth, that they think nothing more offensive then when any gives another the lie.

Yet many persons Imagine that none can prosper in their designs at Court, without a continual dissimulation, and making a particular profession, never to speak their true thoughts, that

error is almost general, yet a reasonable distinction may draw us out of it, I confess that a man to whom one hath Intrusted a secret, is obliged to be faithful, and not to discover, what is important to be conceal'd; it is not necessary that a Courtier who aspires to some employment, proclaim his pretensions, or discover the means he intends to make use of, since his Competitour, may draw from thence an advantage to his prejudice; but in the ordinary course of a mans life, for what reason is he bound to lie perpetually, and to make a vertue of so great a vice.

Can it be believed, that a man who Caresses indifferently all the world, and who promises all those who make any address to him to serve them, without any such Intention, can make  
himself

himself many friends, or establish himself in a reputation of being civil and obliging; on the contrary, though he blind them at present by such procedure, it will not be long before they be disabused, and so far will they be from building upon what he says, that they will scarce ever give ear to him after, regarding him onely as a Comædian, who says what he thinks not, and whose onely care is to acquit himself well of the part he hath undertaken to Act.

I should be taxed of contradiction, should I dissallow a prudent dissimulation of some dangerous truth, when the effects of it will be onely an unreasonable exasperation, and perhaps draw upon our selves envy, hate, or contempt. On the contrary I esteem it wisdom, in such who

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practise it in such manner as I have before prescribed.

I am here again invited to speak something of Raillery, though I have made some particular reflection of it before, since it is manifest nothing so much animates discourse, provided it be honest and pleasant, and it ought to be so far from being banished from conversation, that we may say 'tis that alone which seasons discourse, and preserves it from growing faint and languishing; some have said that it made the principal part of what the *Romans* called *Urbanity*, saying, that *Urbanity*, as the word in some measure signifies, was properly the manner of behaviour, and conversation of persons of the City, who are so different in all things from the most considerable persons of the Country,

trey,



treys, who for that cause we call Rusticks.

Others have conceived that Raillery was that Attick-salt, so renowned in the writings of the Antients, as well as moderns, that, producing in conversation the same effect which salt does in a ragoust, so that we may say, excessive raillery displeases and stimulates the spirit, as victuals too salt disgust and offend the pallat.

Raillery then must be fine and delicate, and such as rather serves to heighten Conversation which begins to fall, then to offend the persons which compose the assembly, but when we would rally, to excite laughter 'tis best to speak in a cold and serious manner, that the Company be may pleasantly surpris'd, in seeing us serious in the midst of persons, who rend the air with laughters. No-

Nothing contributes so much to the design we have to divert those who hearken to us, then a happy natural disposition to furnish us with quick, and facetious returns, nothing is so pleasant or makes so great an Impression, as these surprizing repartees.

And we must agree, that there is something very extraordinary in those genius's, who have this gift to please; Yet such persons must be cautious against whom they permit themselves to exert their talent, for they ought never to attack the unhappy, or Criminal, because if the former be more worthy to draw from them Compassion, rather than this kind of Raillery; a Malefactor on the other side deserves a more severe chastisement, and we ought to have so much horreur of his crimes, as not to make them a matter of diver-

divertisement; they must also spare men of a remarkable probity, and the reputations of vertuous women, and 'tis properly against the vain-glorious that they are permitted to sport themselves, and divert others, because vanity is usually odious to all the world, and worthily deserves to be scoffed at.

The excellency of these repartees, consist in being short, acute and clear, and not onely spoken with a grace; but so much to the purpose, that it may not be suspected that we have prepared them in our studies.

To obtain this Excellent faculty, it would be in vain to read ancient Authours, since we have many Collections of the Moderns, whose happiness in this kind has made great noise in the world, yet how pleasant soe're those repartees have been,

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been when they were spoken, they lose much of their grace when we come to relate them, because we have not the same passions they had in the Company where they were first spoken; for this reason I shall not amuse my self to give you any examples of them, and indeed I do scarce think this knack can be attained by study or imitation, nor succeed happily, except they result from extemporary thoughts.

Before I proceed any further, I will give you a description of the Conversation of those places where 'tis presumed to be of most perfection.

CHAP.

C H A P. VII.

*Of the Conversation of the Court.*

**T**He two great subjects which make up the Conversation of the Court, are Love and War. If the thoughts of the more brave and active Spirits, are taken up with Sieges, engagements, and the acquisition of glory, those of the vain effeminate and impertinent, are no less busied in the Conduct of an Amorous Intreague. If chance or any other respect cast you into the Company of one of the latter sort, you must be content to hear him relate his Conquest of the Lady of some decrepit Knight, in terms as Martial, as an old Souldier would the taking the best Fort in *Flanders*.  
First,

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First, by a studied description he exalts her virtue, her wit and her modesty, and having render'd his beauteous enemy thus formidable, and thus guarded, he attacks her, is repulsed, then charges again, and again forced to retreat; once more, supposing her a Fort, he gives the assault, storms and enters, and in spite of all resistance, enjoys the fruit of this glorious victory, now! he expects his triumph should be attended by the acclamations of all who are present, and that you should praise and admire at the efforts of his irresistible gallantry; as if in one continued minute of fury, he had taken in three parts of the *Netherlands*.

According to these, do some vitious and Mercenary Poets fashion the Characters of their compleat Gentlemen; for half  
an

an hour after I had seen a late new Play, whilst the Impression continued, I wished nothing so much as to be like the two tearing fellows, which the Poet had designed for the Characters of Gentlemen, nor in that mood would I have exchanged their abilities, in drinking and whoring, for all the old fashioned vertues in the world, and I dare swear that three parts of the men then present, would have prefer'd the honour of committing a thousand rapes and adulteries, to the practise of all those sullen vertues which under that name they are taught to abhor.

How deplorable a thing is it ! that a man who wants wit to paint the true image of vertue, should be suffer'd to make the Stage the seat of Atheism, & the throne of all impiety, by giving  
the

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the publick onely a representation of a filthy life, & a debauched conversation! and are they to be esteemed much more Impudent, and regardless of the Honour of this Renowned Kingdom, who say they write to please the humour of the age, as if nothing could be agreeable to us, but the seeing the most horrid vices, of the most wretched of men, render'd amiable under the name of vertues, and by discourses full of rottenness and bawdery.

If you would please such a brutish creature, as I have describ'd, you must seem by your words and behaviour, that in such an adventure he ought to esteem himself the happiest of men, you may in a short manner accuse your own imperfection, or your fortune, for the ill success of your own amours, and  
you



you must carefully avoid as disobligeing to ascribe his victory to chance, or to the weakness of the vanquished, leaving him always in the opinion that you attribute all to the power of his wit and eloquence, this you may do, if you be constrained to indulge your self this flattery, and by feigning a relation of another, who succeeded in the like attempt, and on this imaginary person fix without suspicion, what commendations you please, which the others self-admiration will quickly apply, and love you for it.

Those who make profession of a severe vertue will think it perhaps a thing too painful, or dishonest, to comply with these persons, and indeed those who take not their measure from their ability to serve him, in his designs of Interest.

terest or glory submits himself to the meanest vassalage.

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## C H A P. VIII.

*Of the Conversation of the Inns  
of Court.*

**A**S these are the places to which there is the most general confluence of young gentry, from all the parts of these three Kingdoms, so there are here to be found a great number of the finest Spirits, Considerable as well for their learning as their external accomplishments, yet these are not without a mixture of a number of dull, sottish and vain persons with others as pedantick, trifling, and debauched, here it is that you may see in a Winter term at dinner time in their halls a drowsie company  
of

of formal Fellows stand purring over a fire; who after a long and painful study of thirty years, have attained to the wonderful, and gainful Art of speaking non-sence, with the greatest confidence in the world, and when they walk, to carry their eyes and noses directly before them, not daring to turn their weighty noddles, on either side, for fear of forfeiting their gravity, these are commonly a brood of men, who start from a desk and snatch up the gown, and having first in their infancy been swaddled and nursed up in rags of paper, are at riper years, sometimes out of poverty, (instead of having a free and generous education, which inspires us with those Noble thoughts, which after become as planted in our natures) put Clerks to Attorneys; from  
whence

whence without the least taste of University learning they advance, swell'd with presumption, and full of ignorance and Impudence, to the Bar ; profit and lucre them becomes the onely subject of their Conversation, gain gives motion to all their Actions, and that also, is the end of all their Arguments, whilst reason and honesty, are too oft made factours to their avarice, if ever you have occasions that force you to make use of these persons, or to seek any favour from them upon any account (except for reward, and then you shall even blush to see, how base and servile they appear in their flatteries) they expect you from the greatest submissions and attendance, to this how repugnant so ere it is, you must dispose your self, and when your thoughts are at strife about  
it

it, call it a submission to necessity and occasion: how necessary attendance and importunity is at these seasons, hear *Juvenal* to this effect.

*When Clients by the sleeve their  
Lawyers pull,  
Lord ! how the brain works  
through the learned skull,  
Then th' hollow bellows breathes  
forth mighty lies,  
Till on their breasts the eager spit-  
tle flies.*

To Conclude; *Epiçt. jun.* says,  
It is one of the pleasant humours  
in the world to see two men to-  
gether, the one to receive ad-  
vice, the other to give it, the  
one demeans himself with a re-  
spectful, and compliant indiffe-  
rence to receive directions, and  
to submit his sentiments to the  
other, on the contrary he who  
is

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is consulted seems to requite the sincerity of his Client with an earnest and disinterest zeal to serve him, and in the mean time examines his own concerns, for rules whereby to advise him, so that his Counsel becomes more advantageous to himself then to him who receives it.

There are a second sort, who as soon as they arrive at the bar. Throw off the gallant, and fashion themselves according to the *mode and form* of the other, all their actions, words and gestures grow stiff, and affectedly constrained, their Conversation obstinate, and full of a petulant contradiction.

A third sort is a Company of raw mopish youths, who come to town burthen'd with the wary precepts of their Parents, who having a little breath'd the freedom of the Town make a  
loose

loose into all manner of vanity and debaucheries, let fear of Calumny, move you to a little Complaisance to these, as the contemplation of interest to others.

Yet after all, I desire to be understood to speak of the smallest number, or a species of them; for I would not be thought of a nature so venomous, as to seek to throw disgrace upon that glorious Profession, which has raised in all ages, so many eminent persons, to the first Honours of the Realm, and who have left their posterities ingrafted in the Nobility, but these were the effects of real merit and virtue, which still sheds a luster on the rest, and not of indirection.

I shall omit the conversation of the City, which consisting of Merchants, and Tradesmen, use no discourse but what tends to

E                      Traffick,

Traffick, and accumulating riches. Considering them in general, as they have the same passions with other men.

In the next Chapter therefore, I shall give some general Rules to be observed, and of use in all Conversations.

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## CHAP. IX.

*Some general Rules to be observed in Conversation.*

**W**E ought to be careful in regulating our discourse and our silence, preserving modesty, and studying brevity without obscurity, and with all the decency which our quality requires, and also suitable to the quality of those with whom we converse, weighing all the Circumstances which occur ;



cur; principally flying importunity, lying and vanity.

1. Importunity, in speaking nothing that may be tedious or from the purpose, not repeating oft the same thing, nor offering to speak or interrupt another when he speaks, but always giving the same attention that you expect in Civility from others, "for can there be any thing so "blameable, as that, which oft e- "ven persons of the greatest abi- "lities & Complaisance content "themselves with; that is, to "make a show of attention in "their Countenances, even "when there may be observed "in their looks and apprehen- "sions, a certain distraction and a "precipitancy of returning to "what they would say, not "considering that it is an un- "likely method of pleasing or "persuading others to be so

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“attentive to please themselves,  
“and that to hearken attentive-  
“ly, and to answer pertinently,  
“is one of the greatest perfecti-  
“ons a man can be master of.  
“*Epiet. jun.*

I must here take the liberty to  
add something to what I have  
already said of lying.

I shall here therefore consider  
it, According to the belief of  
him who speaks, for he who  
speaks onely what he believes,  
cannot be called a liar, yet he  
commits a fault, who assures  
any thing of which he knows no  
Certainty, and how great soe're  
his own Confidence of it is, it  
would be greater wisdom to be  
silent in such a subject.

But he who speaks and believes  
the Contrary is truly a liar, and  
such persons are as little esteem-  
ed in Conversation as they  
deserve, for this in effect is to  
betray

betray the Commerce of men; which consists in the mutual credit we give to each other, and there cannot be any thing more wretched then to contradict our own knowledge.

Secondly, According to the subject of which we speak, as where we speak of our selves or of others, speaking of our selves, if we say any thing untrue to our own advantage, we cannot escape being accounted both vain and lyars; and the lye will render us odious, and the vanity ridiculous.

When we speak of others, we must be careful that we speak not of them to their disadvantage, for if truth it self be odious in such discourse, a lye must be much more, as accompanied with malice, yet there is a kind of malignity in most men, that disposes them (out of a desire

to appear more understanding than their Companions) too freely to blame, and reprehend those whom they ought to be more inclined to praise, or to conceal their Imperfections, for if he of whom we speak be our inferiour or equal, that for which we praise him, we not onely render him more esteem'd of others, but also tacitely teach our superiours to place a greater value upon our selves.

But if he of whom we speak ill, be known to excel us, we thereby render our selves foolish and ridiculous, and the more we labour to diminish him, the greater disesteem we derive upon our selves, when the Company has leisure to make a sober Comparison.

It is then much better to speak to the advantage of another, then to his disadvantage, for  
though

though some may impute it to flattery, that we speak much good of another, yet I think those who do so, extend flattery very far, or if they will call such praises flatteries, I may say there are some flatteries excusable as well as some inexcusable.

For when we praise one with an intention onely to please, without any other ill design, to divert some mischief, or to obtain some good without the damage of another, this flattery I presume to say is excusable amongst men, thus we may also judge the quality of a lye, for where a man lies out of a sportive humour, or for mirth alone, which appertains rather to Buffoons then to persons who make any profession of honour, in such kind of lies, there is less danger, and malignity, but those which are made

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with design to do an injury, though the success fall out against the speakers intentions, ought especially to be eschewd, as destructive to society, whose union is preserved by good, not by ill offices. But if the lye bring damage to none, and is of profit to some one, it may perhaps be dispenced with, provided the nature of the subject do not forbid it.

Vanity which is the other vice which we ought to fly in conversation, hath two principal branches, boasting and presumption.

The ridiculousness of boasting may be discovered, in those who boast of things they have never done. He who relates and praises what he has done, is something more excuseable, but even in that he shows himself not a little vain and indiscreet,  
for

for in lieu of making himself the more esteemed, he lessens his own value with others, for those praises which issue from our own mouths cannot be well received, this alone possibly has done the greatest injury to one of the greatest wits of this age.

For this reason, when we have occasion to speak of our selves, we must do it with much reserve and modesty. It being no less vanity to praise then after the manner of some foolish persons, to dispraise our selves, with a design to engage others in our Commendation.

“There are some kind of poisonous praises which may be cautiously used of our enemies, which by an unexpected cast discover those imperfections in them which we cannot safely divulge otherwise, this

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“indeed is the most refined way  
“of dispraising, since there are  
“few who are arrived to that  
“degree of wisdom, as to prefer  
“the discommendation, which is  
“advantageous to them, before  
“the praise which betrays them.  
“*Epist. jun.*

As to presumption, it extends  
it self further then discourse,  
omitting therefore what re-  
gards our actions, I shall onely  
speak of it as it regards our dis-  
course, which is in two manners,  
1. When we will not yield  
to the opinion of another  
from whence comes obstinacy.  
2. When we too passionately  
strive to Impose our opinions  
upon others, from whence pro-  
ceeds an odious and Injurious  
contradiction, to the end that  
we may seem to know and  
understand more then they, and  
to be thought above them in  
every



every thing, we ought especially to fly in Conversation these two follies.

We ought likewise as a species of presumption, to avoid being obstinate in any argument in a matter which touches the profession of him we converse with, for in presuming that we are in the right, we make a secret reflection upon him, which is always taken as very injurious.

But especially when we have reason to Contradict any, we must be careful that we do it not with too much roughness, sharpness or obstinacy, but let us sweeten it as much as we can by humble terms and expressions, seeming as if we desired rather to be Instructed than to Instruct, proposing our thoughts by way of doubt, and difficulty, and not as an affirmative, or negative

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gative resolution, and that it may be the better taken, we must take care that it touch not at all the person, but onely the matter we discourse of; on the contrary, 'tis good sometime to cast in a word of praise of the person, we are forced to contradict, sometime confessing our doubt, and our ignorance, never standing out obstinately, but yielding, when the argument cannot be maintained without begetting a displeasure in him whom we oppose.

But above all there are two kind of persons whom I advise never to Contradict, to wit, those to whom we owe much respect, least we offend them; and those who are inferiour to us, least engaging our selves too far, we seem by our contestation to admit them equal to our selves, there always arising a greater shame

shame and confusion in being surmounted by them, then honor in a victory from a Combat so unequal.

Neither ought we to shew our selves astonished, or offended at the opinions of another, though they seem very extravagant to us, nor ought we to seem displeased at the little follies, indiscretions, and levities they commit in our presence, but always considering wherein they may be profitable to us, whether for our entertainment, or for the accomplishment of any other design, let us make of them our best, so it be an innocent advantage.

To conclude, touching the Ornaments, we are to use in our common discourse, I have observed it to be the common practise of most Gentlemen to endeavour even in common Con-

versation, to make choice of the most polish'd words, but in my opinion as we ought not to abandon our selves to a careless neglect, so we ought not to discover too much care in their election, avoiding a more grave or formal way, then is natural to us.

Indeed I know a Gentleman, the possessour of no Indifferent qualities, who to avoid an error on this hand, has betrayed himself into an habitual affectation on the other; this person has been long esteemed a perfect master of beautiful words, and indeed I never heard him at a loss for words, very apt and very expressive in any subject, yet to avoid the censure of being affected, in a scrupulous choice of words, and to show his absolute Command of that science, he constrains himself to speak with all imagineable swift-

swiftness, pattering over all he says, & out-runing the Imaginations as well as conceptions of those who attend; others accuse him of a fault (which indeed is exceeding ridiculous, and to which vanity the confidence of his skill may easily betray) that is, a clogging each material word with half a score redundant Epithites, this last is a fault of which I cannot accuse him, but for the former, I always thought it as great a fault as the contrary extream of affected gravity, which makes us drag out our expressions, and in every word of three syllables to make as many pawses.

When I have been in this Gentlemans Company I have shun'd with much care all Ornaments in my discourse, and sometime rejected what was both proper and beautiful, least

1

I should seem to contend with him for victory, and this must be acknowledged very painful; for as it is natural and easie to fly what is displeasing, so it is difficult to avoid what on the contrary appears full of beauty and charm; I propose not my example as a thing to be imitated by others, yet I think that he who possesses any talent in speaking cannot show it in company where it will be less agreeable or more unreasonable.

With these few general considerations I shall content my self in this place, and descend to the more particular rules of this art, and as meriting the first place. I will speak next how a Courtier must behave himself in his actions and conversation to gain the favour of his Prince or Sovereign.

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C H A P. X.

*How we must demean our selves to  
gain the favour of our Prince  
or Sovereign:*

**S**INCE it is the liberality of  
the King or Sovereign  
Power alone, which can shower  
upon us benefits so considerable,  
as to raise and establish our for-  
tunes in a day, and that his favors  
are the onely But, that we pro-  
pose in being near his per-  
son, how important does the  
practise of these Arts appear, in  
which I observe some difference  
from what we are bound to Act  
out of our duty and loyalty:  
and what perhaps men of a blunt  
integrity will hardly be perswa-  
ded to practice or allow.

Let those therefore who re-  
solve

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solve by this to raise their fortunes consider, (to engage him to practise this Art with the greater caution) if he be a person born in obscurity, that persons of a more illustrious extraction have considerable advantages above him, when they first enter into the Court, and that he is obliged to supply by an extraordinary merit the defect of Nobleness of blood, and to pretend by the vertue of his services, what the former believe they may attain in repose, as a recompence due to the glorious actions of their Ancestours.

Diligence is the first and most necessary quality, for besides that by it our presence speaks continually for us, when discretion forbids us to do it, in any other manner, it is certain that a man who is diligent, finds himself (as I have somewhere  
be.



before said) in a condition to render some peculiar service, and to receive his reward, yet diligence must not go to importunity, and when he is not arrived to a near familiarity with his Prince, he ought prudently to avoid being near his person during those times which he desires to enjoy in private; for how unhappy would the condition of Princes be, if they might not have some times free, as well for their more important affairs, as for their divertisements, which they would not take before persons in whom they have not proposed an intire Confidence.

We read upon this subject, that *Philip King of Macedon*, was in a strange Confusion, when one day *Antigonus* entring unexpectedly into his Chamber, surpris'd him playing at a trivial game, that Prince imagined, out  
of

of a nicity too great, that it was a shame for him to abase himself to that amusement, and I do not know whether he did not resent some despire for the future against *Antigonus*, in the thoughts he had that it might abate that great Captains esteem of him.

Besides, the diligence whereof I have spoken, we ought to show much zeal & concernment in all those occurrences, where we may do it to purpose, but especially we ought to prepare our selves to endure all manner of weariness in his service, and that we be always armed with extream patience, otherwise we shall find our selves in danger to lose in one minute the recompences which we expect from the service of many years.

When by a long diligence, and great pains, a Courtier has raised

raised himself to favour, and has gained himself an Interest in the secrets of his Prince, he must observe very strict measures, he must always speak with an extraordinary reservedness, he must consider that the resolutions which his Sovereign takes from his Council, have consequences so Important, that he cannot too much examine matters of so great weight, nor give his advice with too much circumspection, and this he almost does with all Imaginable humility, and modesty, for boldness in these occasions, is a mark of presumption which will not fail to draw upon him ill Consequences.

The chief thing that a Courtier is to consider (to maintain him in the favour of his Prince) is his inclination and manner of procedure which is usually conformable

formable to his humour, which though the greatest part of politick Princes endeavour to disguise, yet nevertheless it is difficult to do without discovery, because all their actions are so much in view of all the world, that it is easie to judge whither they tend, and the importance of their affairs sometime disturbs them so much, that its impossible but to discover by the motions of their Spirits, what their nature is, and *Tiberius* the most crafty, and covert of all men, with all his artifice, could not conceal his designs from the meanest of his Subjects.

The Inclinations of Princes are various, and almost infinite, in that diversity, as those of other men, but they may all be reduced to those which either serve their grandeur or their pleasures.

Gran-

Grandeur consists either in reputation or riches, or in the obedience of their subjects, or in the valour, and fidelity of their men of war, as the Prince inclines to one side more than to another, so those who are most proper to serve him (having no other parts that are suspected, and disagreeable to him) are most acceptable to him.

So if the Prince be voluptuous, he makes choice of those who are best able to serve his pleasures: a Prince suspicious and fearful, as *Tiberius* was, loves a bold Calumniator, who fears not the envy of the great, and is prompt and resolute to execute his commands, as *Tacitus* paints *Sejanus* to have been.

If he be addicted to drunken debauchery, he will advance near him persons of the same humour, as the same *Tiberius* did

*Pom.*

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*Pomponius Elaccus* and *Lucius Piso*, with whom he sometimes passed two whole days and the following night in drinking, calling them always his friends recompensing one with the government of *Syria*, and the other with the *Præfecture* of the City of *Rome*: the same Emperour preferr'd a man of a base condition, and little known, before a great many Noble Persons who stood in Competition for the *Questure*, because he had done him reason, to use the terms of that admirable Art, in pledging him a whole *Amphora* of Wine.

The unchastity of *Nero* made him choose *Tigelinus* amongst those who served him in his pleasures, and kept *Petronius* near him to be the Arbiter of the elegance of his Luxury. *Comodus*, and *Heliogabalus* fill'd all

all the charges of the Empire with persons as Salacious as themselves, and *Mulcianus* was not so much esteemed for his Fidelity and Conduct, as because he proper to content the Avarice of *Vespasian* his Master.

But I need not multiply examples to establish this maxime, which is so well known, by those who are dependants on the Courts, *viz.* that he who would be in favour of his Prince must second his inclinations and passions.

Here men of a severe vertue will think that it is better to banish our selves from Court, then to follow, or flatter the Inclinations of Princes, which exceed so much the terms of reason and prudence.

In truth I must avow, that he who desires to lead a life wholly Innocent 'tis best to sequester  
F himself,

himself, Yet thus far these compliances are innocent, when he cannot hinder the disorders, or evil designs of his Master, for hereby he may gain the power and opportunity to divert by sweetness, what he could not possibly do by a rough opposition.

And a mean may be preserved betwixt a contradiction of the will of the Prince, and a giving up our selves to a vile and abject servitude which makes us partakers of his excesses, imitating in this *Lepidus* under *Tiberius*, which *Tacitus* represents as a good man and a wise Courtier.

The same *Tacitus* commends *Labeo* and *Capito*, the former of which discreetly maintained his liberty at Court, and was esteemed of all, and the latter render'd himself agreeable to his Prince by his obedience.

With



With these I may recommend the example of *Vibius Crispus*, of whom *Juvenal* speaks, in his fourth *Satyre*, he was a rich, wise, and smooth old man, who maintained himself in favour with many Emperors of several dispositions. When *Nero* said to him, *Crispus*, hast thou enjoyed thy sister, he answer'd, *Not yet Sir*, not willing to confess an untruth, nor daring to deny it, lest the Emperour should think himself touched, who had practised with his own sister.

So that I may conclude, that though it is a thing more painful to a good man, then to a person of wicked disposition, yet he shall gain, a contentment in his soul, if he govern himself in not resisting his Prince only in things he cannot change or remedy.

But above all a good man in

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his speech must govern himself w<sup>th</sup> abundance of caution, for evil Princes do very seldom approve too severe speeches from such persons. *Plato* experienced the effects of his freedom to *Dennis* Prince of *Syracuse*, having been by him remitted into the hands of a Master of a ship, to be sold into *Candy*, where after he was bought by some Philosophers, who gave him this lesson against another time, Either not to frequent the Courts of Princes, or to learn to speak according to their inclinations.

The like Counsel was given by *Aristotle* to *Chalifthenes*, who followed the Court of *Alexander*, to speak seldom, according to the pleasure of him, who had power of his life.

There is no remedy, but we must indulge our selves some kind of flattery, but not in all  
the

the kinds of it, for that base and crouching manner displeased *Tiberius* himself, who coming from the Senate made complaints, that the Senatours were of spirits too poor, and too disposed to servitude.

And sometimes too great flatteries succeed worse, then if we used none at all, for he who is so flatter'd, enters oft-times into an opinion that we intend to deceive, we must, says *Escheneas* and *Plutarch*, have something free in appearance, mixed with our flattery, not onely to perswade the Prince, that we believe what we say, but to make it believed by others, and the better to maintain our reputation.

I could produce many examples, but shall content myself to advertise those, who must be constrained to make use of,

these flatteries, not to employ them to the damage of the publick, nor of any particular person, but onely to content themselves to practise them, to satisfy the vanity of their Sovereign, having thus declared my opinion, how far we may extend our Complaisance.

I shall next speak of the different humours of a Prince and our particular Conduct in such Cases.

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## CHAP. XI.

*Considerations upon the humours of Princes.*

**T**He humours of the Prince differ not much from those of Common persons, if not that as Princes are more puissant in all other things, so they are not  
so.

so able to moderate their passions and humours, they are more violent and less restrainable by reason.

So that the Cholerick will be prompt in all his actions, proud and imperious, desiring that all should bow under his commands, enemy of the least disobedience, impatient in the execution of his enterprises, precipitate in his Counsels and Resolutions, and careless to take advice of any other, if it be not to find some who will joyn with, and undertake the execution of his will, he is injurious, offending lightly, but suddenly returning to himself; provided that we seem to treasure up the offence he has done, otherwise he becomes vindictive, and perpetually hates him whom he has offended.

To one of this humour a

Courtier ought to have his eye and ear open, and his foot in the air, that he may readily see, hear, speak and do, what his Sovereign shall desire without reply, pause or difficulty, for fear he make his master believe that he thinks himself more wise than him, rendering himself humble and obedient to all his Commands even though they be beneath his dignity, patient in supporting injuries, and ready to forget them, redoubling his service and obedience, after he has been offended, never recounting his services, least he seem to reproach, but in continuing them, awake gratitude, and acknowledgment in the mind of his Prince, amidst the most violent transports of his Choler, at which time he must carefully shun to meet him, for then all things displease him,  
and

and even those whom he loves the most, can do nothing pleasing to him whilst he continues in that passion, Princes of this humour interpret all familiarity, contempt, insomuch that though themselves invite us to that freedom, we ought not to engage our selves therein, but treat with them with grand respect and humi-

lity, \* they are Lions which seem tame and gentle for a time, but in the end devours him who thinks he knows how to govern them best.

\* *Publius Mingo.*  
*Fulmen est ubi cum po-*  
*testate habet iracun-*  
*dia.*  
Agreeing with what  
*Seneca the Tragedian,*  
says in *Medea.*  
*Gravis est ira regum*  
*semper.*

The Courtier must on all occasions make known his thoughts in a fearful and submissive manner, rather as if he proposed a doubt, then in a decisive tone, by this conduct,

he may save himself from those reproaches, which he may fear from ill success, and it is manifest we have always more complaints to sustain, when our Counsels succeed not so happily as were expected, then acknowledgements to pretend, when the event is conformable to the hopes we have raised; yet we must not fail to Counsel our Prince with all fidelity, and propose nothing which may not turn to his advantage.

The Sanguine is usually of a joyful nature, loving pleasures, pastime and drollery, enemy of sadness and melancholly, flying affairs that are tedious and burthensome, desirous of peace, leaving voluntarily the disposition of affairs to those who are under him, loving those who discharge them without giving subject of Complaints, which  
he



he hears very unwillingly. He is Courteous, gracious, and difficultly can dispose himself to do injury to any one, or if he does, it will rather be with words than otherwise, forgetting as freely what is done to him, as what he does himself; he pleases himself in distributing favours, and is usually liberal, and of a bountiful soul.

With such kind of Princes, we must discourse seriously the least we can, yet nevertheless we ought to preserve the respect we owe him.

And those who have the most important affairs of state to manage, must not represent them to him, when they are not called, or at least are assured not to find them in their pleasures or taking their pastime, for besides that they interrupt the Prince, in what pleases him  
most,

most, they raise a shame in him to be surpris'd in such diversions, which he believes, that in their hearts they do not approve.

As then, these persons have a great advantage in the management of affairs, the Prince referring all things to their Conduct, so they have a great disadvantage in approaching him, or in familiarising themselves with him, who flies those serious humours as Contrary to his nature.

But those who are of a jovial humour and equally capable of affairs, usually best succeed near such Princes, provided, that being out of the Princes presence, they preserve a gravity suitable to their dignity, for if they do not they make themselves despis'd, and from contempt rises the confidence to complain under other pretexts, which  
complaints

complaints coming to the Prince's ear, is forced to appease them by sacrificing him who gave the cause.

A Melanchollick Prince, is gentle, and slow in his resolutions, contemplative, distrustful, suspicious, ingenious, and most commonly malicious, of few words, which he most oft employs before the execution of a design, to sound those who attend on him; rendring them ambiguous, and of a double signification, even in the most knotty affairs he is secret, and uses the greatest dissimulation, an obstinate enemy of too free jestings, he is retired, loves solitude, is uneasie of access and uncommunicative, loving few persons, and that but coldly, easily hating for little cause, by reason of the distrust which always accompanies him, he is  
Courteous

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Courteous, and fears the earth will not be enough to content his avarice, as much an enemy of those whom he has offended, as of them who has offended him, vindicatif and irreconcilable, and in whose reconciliations there is little assurance to be reposed.

He who would please a Prince of this humour, must always march with the bridle in his hand, be very reserved, weigh all that he says, say nothing but what is useful, and what he judges will be well received; and the most sure way is, not to speak, when he is not requested; in all his deportments to express a grand respect and circumspection, to shun contradiction, and not to press him too much in his resolutions, for fear his Melancholly should be inflamed into Choler, and his Choler into hate,

hate, and lastly, to beware of importunity for what he may be refused.

For besides, that it is always dangerous to accustom the Prince, to give us denials, the Melancholick being speculative, holds the refusal for an offence that he has done you, and believes that you will think your self offended, and become his enemy, we must almost do miracles to take from him that opinion, for as he forgets not injuries, so he believes we will not forget the refusal he made us.

In short, his humour is the most unquiet, troublesome, and unequal of all others, because of the diversity and strangeness of the objects it produces in the imagination, and for that 'tis most painful to govern our selves well with such kind of persons.

There

There is a fourth temperament wherein Flegm is predominate; persons of this cold temper are slow in their resolutions like the Melancholike, but they neither are so ingenious, nor so violent in their hate no more then in their amity; If they appear suspicious, it is rather out of their own weakness, then any distrust they have of others, they frame no great designs fearing the want of power to execute them, so that a man that desires to please a Prince of this cold nature, ought to appear bold and adventurous, and especially to endeavour to succeed in some enterprize, the execution of which his Prince apprehends exceeding difficult, or Impossible.

Whilst he acts in this manner, he attracts his esteem, confidence and admiration, he must be absent

sent from him as little as he can, for his master being weak may in his absence have recourse to some of his competitors, and it cannot be very strange, that the last having served him with success, make him forget the services which the first hath render'd him; indeed this maxime, that we must not be long absent from the person whose affections we would gain, ought to be general for all those who would omit nothing that tends to their establishment, since a man who absents himself gives opportunity to another to be employed, whom he seems to have left to supply his place.

Of these four humours Princes are composed as well as other men, and are thereby inclined in their affections, according to the degree of the humour  
which

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which is most predominant in them; Yet we must not make a perpetual judgement thereupon, for as their humour changes according to their age, affairs, and conversations, so our manner of procedure should change, and answer the Inclinations of the Prince.

In the time of War we see a Prince Caress, and endear his Captains and Men of War, of whom in times of peace, the necessity being pass'd, he makes very little account, and changing his martial inclinations into those of pleasure, he transfers favour and affection to the Ministers of his Content.

*Tiberius* was one under *Augustus*, another during the life of *Germanicus* and *Drusus*, another during the life of *Livia* his mother, when he loved and feared *Sejanus*, he very much differ'd



differ'd from what he was when his fear was removed, according to the saying of *Passienus*, he never saw a better servant then *Caligula* in the times of *Tiberius*, nor a worse master when he arrived to the Empire.

*Plutarch* speaking of the change of the manners of *Marius* and *Sylla*, makes a doubt whether it was their fortune which changed their natures, or which discovered that which was concealed before for certain respects.

*Euripides* makes one to reproach *Agamemnon*, because of a humble man that he was, and accostable, before he was elected chief General of the *Greeks*, he was now become an enemy of his friends, difficult of access, and had shut himself up in his house.

But the most great and most ordinary

ordinary Imperfections of Princes come from presumption, which oft-times accompany power, which renders them difficult to receive Counsel, making them believe that as they are superiour in power to their subjects, they are so also in sufficiency, and some believe that they cannot submit to Laws, and to reason, without diminishing their authority, and that when they cannot do all they would, they are no longer Sovereigns, and that it would be to abase themselves, and to be no more then the Common people, if they should regulate themselves, according to that only which is permitted to the Common multitude, for whom they think, that the rules of Piety, Honour and Justice have been prepared, and not for them.

If

If these tirannick opinions enter'd onely into Common Spirits, it would be a less wonder, but we have likewise seen the wisest men drunk with power; for amongst all antiquity, more have left better precepts of moderation, then those who were call'd the seven wise men of *Greece*, and yet in their times there were no tyrants more unjust and cruel then those who possess'd the power.

Now that I have spoken how we should demean our selves with our Sovereign, let us see what we owe to another species of power, which commonly is but too absolute upon our wills.

## C H A P. XII.

*Of Conversation with Ladies.*

**F**Requenter of the company of Ladies acquire us, that air of the world, and that politeness, which no Counsel nor Lecture can give us; a warrior, who is simply a man of War, who hath never sweeten'd his manners in the entertainment of Ladies, would rather make people afraid, then give them any desire to seek his conversation, his head is onely full of Armies, and Assaults, he speaks of nothing but of Sieges, or of Battels, and how terrible soever his discourse is, I do not know whether it be not less then the savageness of his visage. If this Brave, a little too dreadful, had

had enter'd into a Ladies Chamber, when he was not obliged to remain in the Camp, he had soon ceas'd to be a man of fire and sword, to become sociable, he would neither have spoken of Arms nor Combates, and his modesty which would have shut his mouth upon his own valour, would have opened a thousand others in his commendation.

A Doctor newly come from the University, where he has been confined, must needs be very troublesome in those companies which are constrained to receive him, he proves all things by infallible Arguments, and scarce can even forbear to interrupt every minute the discourse of the persons who speak, to tell them their discourse observes not at all the forms of Sylogisms, but for fear

fear that *Greek* and *Latine* corrupt not in this sort, a spirit which gives it self too absolutely to it, and least these wise men appear not strangers in their own Countrey; and finally that they may not see themselves constrained the second time to learn the language which their nurses speak, would they not do well to visit the world sometime to render their Doctrine more humane, and as Ladies are naturally enemies of all kind of rudeness, it is hard that a man who frequents their company should continually resolve to offend the delicateness of their Spirit; on the contrary he would accustom himself Insensibly to the desire to please them, and to accommodate (to the sweetness of their entertainment, and of their manner of behaviour,) whatsoever he has offensive or  
dis-

disagreeable in his language or in his countenance.

Yet notwithstanding we must observe very strict rules in a commerce, in which we have much more to fear than hope; for, certain it is, we ought to regard the entertainment of Ladies, onely as a pleasing amusement, or a School of politeness, a man who makes it his whole business, renders himself contemptible, even to those persons whom he visits with so much assiduity; what is the object of his greatest cares, but to choose well a Perriwig, or a point of *France*? and if he strive at higher conversation, perhaps he gives well his judgement upon a Madrigal, or some piece of the Stage, provided always that he has heard some person speak of it before who knew how to

G

judge

judge of it better than himself.

But if it be a pitiful life to go from Chamber to Chamber, without other design than to relate and hear trifles, I think a passionate and conceited lover is not less ridiculous, when instead of fixing himself to what decency requires, in a great company, he onely dreams on his particular engagement; he is hardly placed according to his design, but he begins to speak and fool with the Lady he loves, as if he was not observed; whilst the persons who compose the Assembly are continually casting their eyes upon him to find matter of laughter at his looks and countenance. Also there is nothing to be seen more pleasant or extravagant than a man who having onely regard to his own thoughts  
and



and passions, expresseth his joy and his sorrow at unseasonable times, he laughs at a place where all the Company is serious or sorrowful, he sighs or appears pensive when we hear the Company laugh from every side, and see no marks but of rejoicing.

We must visit Ladies after another manner and with a different intention; It is not only permitted us, to pretend to a general esteem or to a place amongst their particular friends, but I may say, even that the design to render our selves beloved, may produce very good effects, to aspire to this advantage, we must acquire all the qualities of a truly accomplish'd man, we must have wit, sweetness, and complaisance; we must be brave, civil, honest, liberal, and have something of free,  
G 2 gallant,

gallant, and noble in our action and discourse.

Above all, it is necessary to have a kind and open air, to shun all sort of equivocations, we must not be too obstinate in our opinions, never contradicting nor continuing to speak too long of a matter unpleasing, or of little importance. Is there any thing more importunate then a Lawyer, who relates the particularities of a long process, or more tedious and offensive to those who are not concerned; what a charming diversion is it to a Lady to hear them speak of contempts, and forclusions, and estoppels, and to cite a thousand other terms as barbarous? whereof notwithstanding they make but too often use of in those affairs where they are not required: a sick man who complains continually of his indisposition;  
is

is in my opinion yet more insupportable, he is not content to disturb the company by the relation of his Colick and Megrim, but he goes further, and tells them all the remedies he is prescribed. Those persons who have collected Tales and Histories to be ready to relate on every occasion, weary in a strange manner; those persons who hearken to them; they relate upon every subject, with a thousand unprofitable and languishing circumstances, what they have prepared in an Alphabetick order, and they lie in ambush for any common place, which may furnish them plentiful matter for a long discourse.

I should fall into the fault which I reprehend, if I should number all the species of these great-talkers, and what distur-

bances they cause every minute  
 in a Civil Society. Besides it is  
 in vain to enlarge upon a sub-  
 ject, against which so many  
 Modern Authors have made  
 such pleasant Satyrs in Verse  
 and Prose. I only say, that we  
 may upon occasion speak of all  
 these things, so that our relati-  
 ons be not too long: we must  
 speak in a manner unperplexed,  
 succinct and pleasant. It is per-  
 mitted (when we are asked the  
 question) to speak in a few  
 words, in what consists a malady;  
 and it is not forbidden us to  
 speak of a suit in Law, which  
 hinders us from paying some  
 duty of Civility, or which obliges  
 us to some extraordinary atten-  
 dance and solicitation, we may  
 speak sometime of Stuffs, or  
 points, and it is always good to  
 know so much in both, as may  
 keep us as well from being de-  
 ceived

ceived when we have occasion to buy, as to be able to give our Judgement, when it is the subject of the conversation which often happens amongst Ladies: but in all these subjects, we must pass presently to others, and re animate the entertainment, when we see it languish.

This Art of varying the discourse we owe to Ladies, because they have ordinarily more of delicateness than knowledge, so that they take only the flower of things, being not willing to penetrate too far: we are also indebted to them for one part of the reputation we obtain, for since every one hath Complaisance for their sentiments, and as they praise us with more freedom than persons of the same Sex and Profession, the good opinion they give of us,

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spreads insensibly, and establishes it self in our favour.

To what I have already said, These few Maxims may yet be added : It is necessary that a man who visits Ladies wear always good cloathes, even to magnificence, if he may do it without impairing his fortune : the expence we make in habits bears us through all, as an Ingenious man once said, it opens ~~all~~ doors to us, and always procures us an obligeing reception, and as the exterior part striking first the sight, is that which makes the first Impression in our Spirits, doubtless we ought to take some care to render that Impression favourable. Yet we must not imagine that we are best-habited when our cloathes are rich above the mode : on the Contrary, we cannot any way exceed it

it without being guilty of extravagance, and if we judge of the humour of a man, (as we often do) by the manner of wearing his cloathes, what esteem can we have for those persons, who by this kind of folly, appear to be men of another Country, and age, amongst those persons who have seen their birth.

The most Important thing which regards the entertainment of Ladies, is to shun all manner of equivocations, since it is certain they very seldom please, I speak even of words which have no certain signification, yet wound the Imagination; for as for those words which conceal a dishonest sence, they are only for Rusticks and Debauched persons, not that they are entirely banished from conversation, many of our moderns have happily made use of them,

in conversation, & in their writings. *Cicero*, who without doubt was the greatest master of beautiful words, hath not always disdained to use them.

When he had upbraided a man with the baseness of his extraction, and the man had told him that he understood him not, yet thou hast thy ears pierced, replied *Cicero*, signifying by that repartee, that he was of a servile condition, because the *Romans* use to pierce the ears of their slaves.

Finally, it is necessary, that those who frequent the company of Ladies, know how to perform with a good grace, all the exercises sutable to persons of their age and profession, especially to dance, and to ride the horse well, always taking heed, not to apply themselves so absolutely, to acquire one of those



those qualities, as to neglect all the other, it is better that a Gentleman possess all equally, then to pass simply for a good horseman, or a fine dancer. If one of these qualities be so pre-heminent as to eclipse the lustre of the other, the gallant who possesses it, would be oftentimes exposed to repent himself of his skill, for if he gave himself too much to dancing, none would speak to him but of a Corant or a Mask; and if in the other he spent the greatest part of his life, none would ask his opinion but upon a Barb, or some Spanish horse. Our nation loves better, that a person of quality be indifferently accomplished in many things, then extremely skilful in one alone.

This is not my particular opinion, we may observe it is conformable to what the Antient

tient *Romans* had in the flourishing estate of their Republick.

To conclude, in the Comœdies of *Terence*, a father speaking of the conduct of his son, says that till then, he had had no cause to complain, having taken care, that the young man had onely given himself to the chace, to prepare his horses, or to other honest exercises, without applying himself to any of those occupations with too much attention, and without affecting to gain more skill in one then in another.

Yet it is necessary to conclude with this important distinction, that we cannot apply our selves too much to things which regard the profession we have embraced, since it is to this labour, and particular diligence, we are indebted for those  
famous

famous men, which we have in all the Arts and Sciences.

There are three sorts of persons, who possess different degrees in the favour of Ladies, the *witty man*, the *aery and conversable fop*, and the *sober and prudent man*.

The first place for the humour of ingenious women, I assign to the *witty man*, though it is a very difficult thing to determine what wit is, (those who having had the greatest pretensions to it, finding themselves at a loss when they sought to define it) yet 'tis observed that those men who have that reputation, are generally men of a nimble and volatile spirit, such are impatient of laborious studies, and whose active thoughts run over a thousand several objects in a minute, esteeming it a thing too painful, to fix long upon one,  
this

this renders them more capable to please, and to raise diversion out of every small occurrence, and when in one scene he has given you all the delight he can, he shifts into another, never continuing any discourse so long till it become disgustful, 'tis this humour (so conformable to the humour of that Sex) which makes his visits never unacceptable, and his departure never without regret.

The *Conversable Fop*, is such a one who can indifferently discourse of what he has heard or seen, but if he venture to wade farther into any discourse, 'tis always found very shallow; he's a man of an amorous and flexible disposition, and has always leisure enough to give a fair Lady a treat, to wait on her to a Play, to a Ball, or to the Park; all which please the Ladies  
very

very much, giving them the opportunity of making ostentation of their beauty and gallantry; This pretty gossiping humour in women, the French call by the name of *Coquetrie*, and indeed so great a part is this of the essence of those Ladies, who have any pretence to beauty; that he who cannot Comply with them in it, must not expect to be very agreeable to'em.

Besides, the Fop obliges the Ladies to no constraint or vigilance over their words and actions, having a full liberty to say what they please, without being thought vain, or foolish, by a man who knows not what it is in himself or in others, 'tis enough for him to be laugh'd at, and to laugh for Company; and perhaps renders his Company every whit as desirable

as

as that of the wittiest man on earth.

The sober and prudent man has the least portion in the esteem of Ladies, for being a person thoughtful, and his head busied with other affairs, then with stratagems to Conquer a Mistress, accosts the Ladies with a countenance that shows the distraction of his thoughts, not being able to banish the last thought that pleased him, to assume those which are more gallant and fit for the present entertainment; Nay though he does not condemn those little Complaisances, which are usually paid to women, and allows that a man may show himself ingenious enough in discoursing of trivial things; yet notwithstanding some repugnancy, controuls the freedom, and aier with which such things should be

be spoken ; those Ladies who are acquainted with his reputation, though they entertain no mean opinion of him for this behaviour, yet they presently find themselves infected with the like constraint, and by consequence, his Company cannot be pleasing to'em, since it obliges them to stand too much upon their guard, who of all creatures in the world are least able to be confined.

I shall conclude this Chapter with this general Rule, That the readiest way to become agreeable in any Conversation, is to banish all distrust, and to be confident that we are already so.

## C H A P. XIII.

*Of Conversation with great men.*

‘**I**N our Conversations with  
‘persons eminent for their  
‘dignity or fortune; nothing  
‘gains so much upon them as  
‘Complaisance and respect; to-  
‘wards these all inferiours  
‘ought to be disposed to de-  
‘mean themselves with all hu-  
‘mility and submission, and to  
‘manifest it in all their words,  
‘and actions, they must not  
‘only in all entertainments use  
‘a sweet mildness & Complacen-  
‘tial address, but also reverence,  
‘being neither rough, servile, or  
‘flattering, for nothing more  
‘engages the affections of men,  
‘then a handsome address and  
‘graceful language, the first and  
‘greatest



'greatest caution then that is  
'to be observed, is that their  
'language be not only full of  
'submission and humility, but of  
'such a difference as approach-  
'eth to the abasing of our  
'selves; for we are born in an  
'age extravagantly Comple-  
'mental, nor ought we to be  
'asham'd of an error so uni-  
'versally received; Custome  
'renders our Compliance legi-  
'timate, and to repine were  
'malepertness, and to condemn  
'it, too great an arrogance; yet  
'this Compliance ought not  
'to be totally eloigned from the  
'regards of honesty and justice,  
'though I do not bind him up to  
'the rules of that exact and  
'Imaginary vertue which are  
'only to be found in the books  
'of Philosophers and harangues  
'of male-contents, but there is  
'a certain vulgar morality  
'which

‘which I would not have them  
 ‘to abandon, nor for any profit  
 ‘to render themselves base and  
 ‘unworthy.

‘Touching his actions, let him  
 ‘take heed that all his carriage,  
 ‘every motion of his, whether  
 ‘he walk, stand, sit, or eat, that  
 ‘his hands, his eyes, his voice, all  
 ‘have nothing that is boyish,  
 ‘affected, or distastful, but on  
 ‘the contrary, that he manage  
 ‘all his actions, with such a meen  
 ‘and grace, as may evince, that  
 ‘he reverenceth, and almost  
 ‘adores his superiour, no profuse  
 ‘laughters, no out-cries or  
 ‘piercing acclamations, no rude  
 ‘or Antick postures, no yawning  
 ‘or frequent spitting, nothing  
 ‘that carries with it indecency,  
 ‘neglect or excessive freedom,  
 ‘is to be tollerated, all that  
 ‘liberty, and negligence of  
 ‘garb, which some use when  
 ‘they

‘they would be debonair, and  
‘divert themselves from serious  
‘cogitations, is to be confined  
‘to the Conversations of men of  
‘equal rank, and quality, too  
‘great intimacy in this case is  
‘offensive, not but that at some  
‘times, and for some moments,  
‘with some persons, a pleasant  
‘familiarity, nay even a blunt  
‘freedom, may succeed well,  
‘but no man ever miscarried  
‘through excess of respect, nor  
‘was disgraced for retaining a  
‘constant and proportionate  
‘sense of the quality or merit of  
‘his superiour; these are the  
‘sentiments, and almost the very  
‘words, of *Johannes Casa* the  
‘Archbishop of *Benevento*, whose  
discourse on this subject is ve-  
ry well render’d in English  
under the title of the *Arts of*  
*Grandeur and Submission*, to  
which I commend the Reader.

In

In which discourse the secret paths and method of that Art is so well explained, that I dare not venture to make any greater excursion into his province.

I shall only add a few means how to remedy and support the injuries of great men.

The first remedy to prevent the effects of their enmity, is to treat with them with all respect, without presuming to too much familiarity, or too much importuning them with our Company or Intrusion.

The second is to dissemble with patience the resentment that we have; we act not safely or wisely to present our selves with defiance in our mouth, or casting out menaces in quarrels so disproportionate, the power of those who have done us wrong without cause, excusing

in this our dissimulation.

I know that some think, that the threats we make them who have offended us, may affright them to seek a reconciliation with us, and that indeed may move men of poor spirits to a feigned reconciliation, but not a true; for they w'ont cease underhand to offend us, when they have the means, or a secret opportunity; so that it being much more difficult to secure us from a Clandestine than an open enemy, it seems more safe and advantageous for us to continue them our enemies than to compel them to reconciliation by terrour, but this I intend should hold place only amongst equals, from whose Company we may sequester our selves without prejudice to our Credit or interest.

For where the opinion of our being hated by our superiours  
may

may bring any damage to our affairs or any diminution to our credit, a feigned reconciliation is to be prefer'd before an open enmity.

If we find our selves hated for an offence we have committed to another, as the ill proceeds from us, so we ought to think our selves obliged to repair it, either by our selves or the means and intermise of our friends.

But to judge which of our enemies may most obstruct us, after we have considered their power, we must also take care by what passion (besides hate) they are moved to oppose us.

For the hate of some spring from the thirst of vengeance, others from fear that if we obtain what we pursue, we should be render'd more capable to oppress them. Now though the desire of vengeance be very violent

violent yet fear pushes on our enemy to oppose us with a greater passion, and it is much more difficult to effect a change upon him who is thrust on by the former, then on him who is precipitated by the latter.

We may vanquish the one by good Offices services and satisfaction, but he who fears and distrusts, cannot without much difficulty be perswaded that he is secure.

The only means is to reconcile our selves to them, and by many expressions of a sincere change and friendship, revive their confidence of us, in which every man must manage his several occasions, there being nothing certain which can be prescrib'd.

With these few considerations I content my self, and pass on to discourse of Complaisance in Conversation practicable to

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our

our superiours, equals and inferiours, and to persons of all ages, qualities and fortunes, in which general manner I principally intended to treat of this subject.

## C H A P. XIV.

*How to be Complaisant to persons of all humors, ages, & conditions.*

**T**Is the general practise for men to proportion their respects according to the quality, wealth or merit of those to whom they address them, but since amongst those who pretend to no more then being Gentlemen, there appears no difference of quality, for every one is not presumed so much a Herald, as to know how antient every mans family is with whom he converses, and indeed there  
are



are few who will not take it as an affront, that any should pretend to be better Gentlemen then themselves ; and since mens estates or fortunes are oft conceal'd, and those of lesser fortunes desire their hopes should be thought to ballance the possessions of the others : and lastly since every man has some pretentions, to wit and merit, none being willing to yield precedence to his Competitor. I cannot approve their procedure, who thus too strictly give to every one what is their due, as a practise capable to raise more enemies then friends.

I shall therefore once more lay down this Rule, that he who would be Complaisant, and oblige in Conversation, must perfectly learn the inclinations, and the various motions of the will of man, and as much as he

can conform or accommodate himself to all his affections; for this reason I shall endeavour to expose these different motions, beginning first with Choler.

The Person which is agitated with this passion, openly complains of an injury received, amplifies it, and has a spirit full of vengeance, he is prompt in his enterprises, fearless of danger, seeks rather the means to execute, then to enter into consideration of what he is about to do, he pursues his rash designs with precipitation, speaks ill of him who has offended him, raises him all the enemies he can, and by his Countenance manifests that passion in various and different forms, his face changes colour, he speaks with impetuosity and confusion, looking sometimes wildly, casting his  
inflamed

inflamed eyes, sometimes here and sometimes there.

He who would accommodate himself to him who is transported with this passion, must imitate him in some of his actions, and seem as if his anger proceeded from the same cause, blaming the person who has done it, praising vengeance, approving his promptitude, boldness, and resolution to revenge, and the like.

In short, in all those hasty and violent resolutions which choler may produce, we must seek to defer the execution, by the most specious pretexts we can founding that delay, (if possible) upon such considerations, that we see already embraced by the passionate man.

It is charity in this occasion to deceive our friend, when 'tis to divert him from designs full of

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violence and hazard, and Complaisance to act after such a manner, that we seem not to accuse or reproach him by avowing contrary sentiments to his.

With a person of a sweet nature, and a contrary disposition to Choler, we must take the contrary method, for such persons are usually free from thoughts of vengeance, speaking with much humanity even of those who have offended them, diminishing in excusing the injury received, considering the difficulties, and the dangers they may meet with in their revenge, they grant they ought not to suffer themselves to be vanquished by that passion, but that they ought to proceed with reason, and with Counsel, and are content with any moderate satisfaction.

If we would accommodate  
our

our selves to such persons, we may promise the resistance they make to the impetuosity of choler and to the desire of revenge. And their wisdom, in poisoning the injury with the qualities of him who hath done it, and of him who hath received it.

The fearful man takes into consideration all kinds of dangers, how small so ere they are, the evil seems to approach nearer then it does, he is afraid and alarmed at all things, his hopes are feeble, and he is distrustful even of things that are certain, he oft changes his advice and Counsel, and always flotes in irresolution, turning himself on that side where there appears least danger, though it be less honourable, aggravates the present danger, forgetful of himself and those persons which are most dear to him, preferring

always before them his own security; he betrays his fear by many gestures and countenances, changing oft his visage, growing pale, speaking confusedly, inconstantly, and with many interruptions.

To accommodate our selves to this passion, we must endeavour to justifie his fears by reason, calling wisdom and providence the mother of security, blaming the resolution which founds it self upon vain hopes, and calling it temerity to act otherwise, and sometimes shewing as if we were struck with fear; we may excuse what we cannot praise without some kind of shame.

On the contrary, if we have any affair with a man full of confidence, who enters not into consideration of any thing which may bring fear or damage

mage, & who thinks he is able to defend himself from misfortunes, amplifying the means that he hath, & diminishing the evil and the danger; being prompt to hazard and to put his designs in execution; accompanying all his actions with a Countenance full of joy, & a speech bold, constant and resolute; we may remember him of his condition, quality, power and credit, which gives us all assurance, that he will obtain what he enterprises, diminishing the peril and hazard, exalting his providence, and the means that he has in his hands; let us also praise the promptness of his resolutions, the constancy of his pursuit, and his courage to execute, and if occasion present, let us show that we have (in our own affairs) followed his method of procedure.

But if we would accommo-

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date

date our selves to a person who is touched with some shame, considering that such persons (who complain, and are grieved when there falls out any thing which gives them shame, and strive to conceal it or excuse themselves, confessing their fault (being discovered), and showing by their penitence, that they are jealous of their honour, or reputation,) take no pleasure to have the remembrance of the cause of their shame revived.

With these kind of persons, therefore let us seem as if we were grieved at the displeasure they resent, & that we unwillingly enter into the discourse of it, and tell him such shame proceeds from a nature very commendable, and jealous of honor, & that there is no man, who is not subject to such accidents, whereof



in the end, time, or some contrary action will efface the memory.

But if we encounter with persons shameless, and Impudent, considering that such persons suffer not any displeasure, shame or repentance, from any thing they commit, how dishonest so e're it be, but on the contrary, praise and excuse their actions, & sometimes speak of them with pleasure, having no regard to the injury such things do to their reputation, hating and contemning those who do contrary or find fault with their actions.

If we cannot disingage ourselves from such kind of persons we must, as the saying is, howl with the Wolves, and with them, blame, and condemn that too great regard that is given to the opinion and censure of men, to  
which

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which those who subject themselves are slaves, and are deprived of an infinite of pleasures and conveniencies, accusing those (who regulate themselves by that measure) of too great severity and simplicity.

To accommodate our selves to him, who has a particular affection to another, (knowing that such persons praise, openly, honour, respect, defend, and excuse whom they love) we must show that we approve the choice and the election he hath made, and praise the constancy of his affections, and the Offices done to them he loves.

But to him who hates another, If we are forced in that to comply with him, we may blame the person hated, aggravate the actions and ill offices he has done him, and seeming as if we should rejoyce at any ill  
which

which should befall him, and be troubled at the good, charging the fault upon him, and amplify the injury he has done to the other.

But because our good will or affection appears not but by the effects, which are comprised under the name of Courtesie, we must know, persons which are thus disposed are ready to do a pleasure, rejoycing when occasion is presented; watching the time, place, and conditions of the persons, which may invite and give them the means to an act of kindness, they are pleased that they are the first in doing of Courtesies, and blaming those who do contrary; are very joyful to be accounted such, and to be beloved, cherish'd, honoured, praised and respected for this reason; with such persons, we must praise  
their

their readiness to do Courtesies; let us show our selves very much contented when they present to us any occasion to imitate their example, and let us be careful to acknowledg, either by way of thanks, or by services, or by other benefits, that which we have received.

If we have to do with ungrateful persons, (whose Company I shall always Counsel to fly, as much as it shall be possible), we may diminish the pleasure received, blame the intention of him who did it, remonstrating, that it is hard that he should be charged with an obligation without just cause, and that wise men know very well how to make a distinction betwixt a real favour, and what are feigned or but counterfeit.

Those who are of a kind and loving nature, are also accompanied

panied with pity and compassion towards others, commiserating, and lamenting the ills of the person afflicted, shewing not only themselves sensible, how unworthy such persons (whom they lament) are of the ills they sustain, but also that they have cause to fear, that as much may arrive to them, or to those whom they love, praising oft the patience, courage, conditions and qualities of the afflicted, condoling and comforting them, and offering them their assistance and succor, and sometimes with sighes & tears giving signs of their compassion; in the same manner we may demean our selves, according as the quality of the ill, and decency requires.

Those who are transported with indignation for the good which arrives to any one without

out merit, are accustomed to debase and diminish his qualifications and desert, and to cast out complaints of the condition of humane affairs, and of the blindness of fortune.

The envious almost demean themselves after the same fashion, but to gratifie him the more, we may enter into a Comparison of him who envies, with him who is envied, exalting the merit of the envious, and lessening that of the person envied, summoning together all the ill actions of the last, which are most worthy of hate or contempt.

But men of these dispositions, being such as a Gentleman ought to shun, he will not need to engage himself in these Complaisances, but when he is forced by some grand consideration, and then, with such discretion,

tion, as honesty and prudence demands.

As to joy and sorrow, they govern differently, for joy admits not willingly sorrow into its company, but sorrow may be in such a degree, that the sorrowful will freely admit a joyful and pleasant man, provided that he know how to insinuate sweetly; for if in the midst of a deep sorrow, any one come to play the Buffoon, he renders himself disagreeable and importunate, but if suffering to pass over the violence of the grief, and accommodating himself for a time, some discourse may happen, that from thence we may slide to another, and by degrees enter into a discourse which may prove pleasing to the afflicted person, and assuage his sorrow.

For the nature of man, being  
more

more inclined to pleasure than to things irksome, the former being presented with address, he embraces it more willingly.

But indeed, this rather regards divertisement than Complaisance, which amongst persons in sorrow obliges us to silence, when we cannot in decency imitate the Countenances of those who are in affliction.

As to joy, every one knows how to counterfeit it, and he who intermixes some praises of him with whom we would comply, shall be yet more welcome. I should be too long to represent all the different manners of behaviour, which proceed from our interiour motions, and that would not only be tedious, but also unprofitable, this being sufficient to comprehend how we ought to govern our selves upon all other occasions.



I shall only give this advice, by the way, not to Ape foolish and ridiculous countenances, as did the Courtiers of *Alexander*, who carried their heads more inclined to one side than another, because *Alexander* carried his after that manner.

It is true, that sometimes we are constrained to imitate the vices and debauches, as well as the vertues of those with whom we converse. *Alcibiades* being at *Athens*, was both Orator and Philosopher; amongst the *Lacedemonians*, he shewed himself austere and severe in his life; with the *Thracians*, he not only used to make himself spruce, but to drink lustily; with the *Ionians*, he was voluptuous, jovial and fantastick; and with the *Persians*, sumptuous and splendid in his habit and other accoutrements, according to the humour of  
that

that luxurious Nation.

Such spirits are very proper in the Court, where we must comply and render our selves easie to conform to all kind of humours and manners, without being perceived to be guilty of constraint.

This shall suffice, touching the difference of persons, which proceeds from the diversity of our interiour conditions. Next I pass to the exterior, which being also infinite, I shall only take notice of those, which may serve to know the interiour, or such which are most remarkable in conversation.

CHAP.

C H A P. XV.

*of the difference of persons, in  
their outward Conditions, pro-  
ceeding from their Age.*

**T**Hose exteriour conditions of persons, which may serve us to make a judgement of their interiour, proceed either from their age, or from their fortune. The age of man may be divided into different parts, but those in which the difference of manners are principally to be remarked, are youth, manhood, and old age.

In youth we are usually lead by our wills, prompt to execute our desires, ardent and incontinent in the pleasures of the body, oft changing, and easily glutted and distasted, even  
with

with our pleasures, which cannot endure long, no more then all other things that are violent; we are easily transported to rage, and for small things we abandon our selves to the impetuosity of Choler, because that in this age, we being more passionate for honour, can less endure contempt, but we are withal less covetous, not having yet proved what want is, which is the reason that in this age, we are commonly superfluous and profuse in our expences.

There is also in youth less of malignity, and more of simplicity, then in another state, because of their want of experience and consideration of the world.

From hence it comes, that yong men because they have not been oft deceived, are so swel'd with hope, that they promise them-

themselves all they desire, and also because their hopes are greater then the memory of things past, for hope regards what is to come, which is much greater in youth, then the remembrance of past objects, they being also Cholerick, and full of hopes, Choler is the cause they enterprize all things promptly, and the hope they have to compass their affairs makes them afraid of nothing, and to enter easily into a confidence of themselves.

But they are also modest and respectful, out of a reflection of their own want of knowledge or experience, following rather splendid vanities than what is profitable, and commonly friendship and love are more strong in that age then in any other, because the consideration of profit, which sometimes dissolves

solves those amities, has less possession in the thoughts of young persons.

Yet though they are usually ignorant of many things, they have nothing the less of presumption, and thinking they know all, they stick not to assure all, from whence it comes that they sometimes run beyond their bounds in their designments, and in their opinions, inclining in all their affections towards the extremities, whether it be in love or hate.

They always do injury rather by their insolence and petulance, than by malice, they are easily moved to compassion, having a good opinion of all men, and believing them better than they are, because the frequent practice of vice, in regard of their age, is not so well known to them; this is the cause also  
that

that having more innocence in them, they condemn vice by their judgements with more severity, and the sanguine complexion ruling usually in that age, they are sportive, delighting in mirth and gayety.

But old men, as they are of a contrary temperament, so their manners, and their humours, are directly contrary to those of young people.

For having been long acquainted with the world, and oft disappointed and deceived, they assure nothing, nor promise themselves any thing, shewing that they hold all things as opinion & doubt, and nothing of science or certainty, their courage and resolution of mind is weak, because in their lives they have had many cross rencounters and repulses, speaking always doubtfully, interpreting  
I all

all things to the worst, and always representing to themselves the ill side, and sometimes construe ill, things done with a good intention: they are suspicious and distrustful, the effects of that fear which freezes their hearts, and of the experience they have of the infidelity of men, they neither love, nor hate with vehemence: they desire to live more than young men, because that desire is commonly of things farthest removed from us, so that life being a thing which daily retires from them, and having but a little to enjoy, they desire what they want, that consideration in part, renders them more covetous, because plenty is the means to preserve life, & in part the pain they have sustained in the accumulation, the little hope they have to be able to do it, in the  
short



short time which remains, and the easiness to lose the riches they have already got.

The remembrance of what is past, renders them extreme talkative & sometimes vain and Importunate, they grow easily angry, & very crabbed, but without that anger is always feeble.

As for the appetites common to men, part have abandoned them, and those few which remain, have little force, from whence it comes that they suffer themselves to be guided by their wills, measuring all by their gain and profit; The injuries they do are with intentions to hurt, and not out of bravado; they are full of compassion like the young, but that in them is weakness, and not the goodness or bounty of their nature, or the effects of that innocence, which ordinarily

narily accompanies youth:

From these two extremities, 'tis easie to devine the humor of those who are in their age of manhood which is equally eloigned from that confidence, and presumption common to the young, and from the fear and distrust of the old: thus using moderation in their manners, and in their judgement of affairs, they deport themselves with circumspection, joyning the profitable with the honest, and assembling all the advantages which are separate from youth and old age, the defects and excesses of both ages become more moderate in them.

CHAP.

C H A P. XVI.

*Of the difference of persons according to the condition of their fortune.*

**W**E now come to the difference which proceeds from the divers conditions of mens fortunes.

The four principal advantages which we receive from fortune, are Nobility, Riches, Power & Happiness, to which, four disadvantages are opposed, which may diversifie and change our manners of proceeding, by how much therefore that our knowledge of the contrary, may illustrate the knowledge of what is opposed to it, I shall content myself to represent here the inclinations, and manners of those who possess these four advantages.

Men who are of Noble-birth, are more ambitious & more thirst of honour than others, it being the usual nature of men who possess any good, to endeavour to increase it, and pride ordinarily accompanying those of this condition, they not only condemn men of a base condition, but also those who are not so ancient in their nobility as themselves.

The Rich are insolent and lofty, taking their confidence and courage from their wealth, which they esteem to be the price of all things, and by consequence, all things to be in their power, they are curious and delicate, as well because these are the ordinary product of abundance, as to make ostentation of their Grandeur.

They are ingrateful, arrogant, vindicative, boasters & vain; and because men please themselves in thinking

thinking and speaking of what they love and admire, the rich admiring and loving nothing so much as their riches, they speak ordinarily of it, and glory themselves in it, believing that every one takes as much pleasure in such things as themselves, so that in effect they are happy in their folly.

But there is a very great difference between those who have been long rich & descended from wealthy ancestors, & those who have attained to estates on a sudden, these last being more imprudent, more avaricious, and more Insolent.

As to the injuries that the rich do, they are committed more out of insolence and bravado, than with intentions to hurt.

Those who are powerful, and in some great authority, are almost of the like humour: but they

they are more couragious and desirous of honour, and are not so supine as the rich, for power being subject to surprise, and in perpetual action, they had need be more vigilant and distrustful : their countenance has something rather great then disdainful, and is much more modest then those who are rich, being also accompanied with a moderate severity.

As to their injuries, they are great, according to their power, difficultly reconciling themselves with those they distrust, and who shew they resent themselves offended by them.

Those who in all their actions have been attended with happiness, and success, have all the humours of the Noble, Rich, and of men in Power, but they are yet more arrogant, cholerick and inconsiderate, expecting  
that

that all things should wait upon their wishes, without controul or opposition.

Besides, these differences which proceed, the difference of age, or the various conditions of fortune, we must consider in Conversation, if the person with whom we have any affair, be our Domestick, or a strange, nor our confident; our equal, or unequal; inferior, or superior to us; of a good, or ill nature; one that has a regard to speak truth, or a liar; whether pleasant, gay & modest, or severe; haughty and interested, or disinterested: every one of these qualities requiring a particular manner of address, for with our Domesticks and Confidants we must be free, with strangers distrustful, and more reserved, we must honour Superiours, respect our equals, and towards our Inferiours use  
Courtesie

**Courtesie and sweetness.**

We may also proceed with all security and confidence towards men of sincerity and unsuspected integrity, but never give any credit to those who are accustomed to lying, or who have not much reputation.

Towards those who are of agreeable Conversation, we must demean our selves with much familiarity, with those who are severe, let us be more reserved and treat with fewer words.

To the ambitious and haughty, let us pay all the honour they desire of us, and seem to esteem them much, but with those who are humble and modest, let us live without constraint, or any affectation; to the malevolent and malicious, let us not give an ear, but in such a manner that they may not suspect that we take them for  
such,



such, and those who are full of good will and affection, let us render all the testimonies of amity we can; with interested persons, 'tis good to demean our selves as wisely in what concerns their interest, and not believe lightly what they say; on the contrary to those who are not interested, we need not be scrupulous in giving our credit. Having thus shown what measures we are to observe from the difference of persons and their Conditions, there remains little to be added to render us pleasing in the most difficult Conversation. And therefore thus I conclude this small Treatise with this note, That the practise of this Art is of a publick as well as private advantage, for by its influence on private dispositions, it allays the heat, and those unquiet passions  
of

of hate and envy amongst Grantees, which very oft makes such dreadful eruptions, to the disturbance of the publick peace and tranquility, like sparks thrown amongst Combustible matter, which too oft are inflamed into an universal conflagration; Besides, it will rescue us from the imputation of being people of sullen and morose dispositions, and uneasy of access.

*Hoc adulandi genus, gens prudentissima landat.*

**F I N I S.**